

Christian Herald

MAY • 1960

LETTERS TO THE EDITOR

MAY 14, 1960

CHRISTIAN SCIENCE
PUBLICATIONS
NEW YORK

**HOW TO STOP
TEEN TERROR**

**CHRISTIAN
SCIENCE—
WHAT IS IT?**

**NEEDED: A
CRASH PROGRAM
IN RELIGION**



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MAY, 1960

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational... dedicated
to the promotion of evangelical Christianity, church unity, religious and
racial understanding, world peace, the solving of the liquor problem, the
service of the needy, co-operation with all who seek a more Christian world.

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Cover: Photo by Esther Henderson, from Louise Price Bell

NEXT MONTH

How Brainwashing Works is the quiet but
frightening story of the kind of "per-
suasion" Red China is using to indoctrinate
a whole nation—told by Eleuthere
Winace, a Benedictine missionary to
whom it happened. The article is part of
a special news roundup in which those
closest to Communist China tell what its
recognition by the United States would
mean.

Make the Wedding Christian! What Roy
Burkhart, Minister Emeritus of the famed
Community Church of Columbus, Ohio,
has to say about this will jolt the casual
wedding goer as well as the dead-in-
earnest wedding participant. Glenn H.

Asquith gives an informative rundown
on what every churchmember should
know about the "mechanics" of church
weddings. Eleanor Gains tells how the
Priscilla Society of First Congregational
Church, Geneva, Ill., raises funds by
catering for weddings—techniques that
could earn money for your church group.

Plus It Happened on the River Kwai, double-
length unforgettable first-person account
of how faith transformed beaten, emaci-
ated men in a World War II Japanese-
run prisoner-of-war camp... another first-
hand viewpoint on the situation in Cuba
... all the regular departments... and
much, much more.

CHRISTIAN HERALD

A FEW MINUTES A DAY MAY ADD HEALTHIER, HAPPIER YEARS TO YOUR LIFE!

Now...feel a new surge of
Youthful Vitality
in just one week...

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EXERCYCLE tones up blood
circulation and helps promote:

1. Youthful Vitality
2. Slimmer Figure
3. Strong, Healthier Heart
4. Good Muscle Tone
5. Improved Digestion
6. Relaxed Nervous System

Feel Youthfully "Alive"

You can enjoy wonderful benefits toward better weight control, strengthening of the normal heart, quick relief from nervous strain, improved digestion and elimination. All this speedy improvement can be yours, along with toned-up circulation of the blood—counteracting that sluggish, tired-out feeling.

Keep Heart Healthier!

Blood circulation is affected as you grow older. A prominent physiologist states: "At age 40 the average man who hasn't exercised has lost 40% of the circulation he had when he was 18!" Doctors agree that usually *the better your blood circulatory system, the younger you stay in every way!* Exercise helps keep heart muscles from becoming soft, flabby, weak—so important to your health and long life!

Why More Doctors Own Exercycles Than Any Other Group...

Doctors realize the vital need for consistent, self-programmed exercise as a way of keeping fit, youthful, and active. Many own Exercycles themselves for the type of "automatic exercising" possible only with Exercycle!



Keep Weight Down!

If you eat more calories than you expend, you gain weight. If you expend more calories than you eat, you lose weight. For those who desire intelligent weight control, Exercycle provides a valuable adjunct. It helps burn up calories. Every Exercycle ride is a positive aid in your weight control program, exercising all major body muscles in unison. And remember, overweight burdens the heart, and heart conditions are one of the nation's prime killers.

Beautify The Figure!

Your daily Exercycle ride helps to beautify the figure by conditioning and firming the body muscles. Only good muscle tone can keep your figure from sagging, your stomach from protruding, and by pulling in your waistline helps keep you looking trim and youthful. Exercycle through its easy, gentle, rhythmic action, does an outstanding job of overall muscle toning.



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Of special interest to
GIRLS
*Graduating
from high school!*



**A Message from the
President of JOHN
BROWN UNIVERSITY**

Those of you who will soon be graduating from High School are undoubtedly wondering about furthering your education.

For the girl, choosing a school is perhaps more difficult than for a boy. You must seriously consider type of courses available, accommodations and location.

Both you and I realize that oftentimes a girl finds her partner for life at a Christian school. This is as it should be.

And at John Brown University, surprisingly enough, there are three boy students for every girl student enrolled.

You may wonder why. Primarily I would suppose because John Brown University is in Arkansas. And to the average individual Arkansas sounds like such a "far-away and remote place in the middle of nowhere."

Or perhaps you may have thought that John Brown was an agriculture or engineering school.

While it is true these courses are taught at John Brown, a glance at the following page will show why you have a Wide Selectivity of courses.

This coupled with exciting campus life and a Christ centered program should make you want to consider John Brown University as your school for further training.

Write to me requesting our special information kit for girls.

John Brown
President

**JOHN BROWN
UNIVERSITY**

Siloam Springs, Arkansas

*in the beautiful
OZARKS!*

LETTERS

Flowers in Church

I am very much shocked at the article written by Marianne Young, "Flowers in Church" (March). Everything she wrote is in very bad taste and really offensive. I believe in using the material a person has but I don't believe in going to the junk yard to get it. Neither do I believe in using things bought on bargain counters or that florists discard. My belief is, "Give of your best to the Master."

Johnstown, Pa. MRS. ZELPHA PENROD

... I enjoyed the article. I would like to share the idea of using large winter bouquets made of dried seeds and flowers. Many roadside weeds which have gone to seed are beautiful when sprayed with bronze, gold or silver paint. Bright-colored water paints may also be used. Arranged in baskets or old brown jars from grandmother's basement they can add beauty to your worship center for several months.

El Paso, Ill. MIRIAM NORTH

... In many churches the altar rail is a place of communion and prayer so flowers and decorations are never placed upon it or entwined in it. Flowers may be placed on a small stand to one side or in back of it. Flowers placed beside the pulpit may be in the way of the minister and if he has an allergy to flowers, they are disastrous. Some of the ideas in the article would be very nice used in the vestibule of the church.

Albany, Ohio CATHERINE T. NASON

Bells, Bells, Bells

Gabriel Courier's comment that "25 minutes of tintinabulating at a stretch is laying it on a bit thick" ("News," Feb.) is a most inappropriate slap at any church's bell ringing. There are a lot of other sounds that blast the ears of Torontonians and they seldom complain. Now that a few non-churchgoers have raised their voices in opposition to church chimes it seems tragic to have CHRISTIAN HERALD chime in too! It's another example of the secular callousness that invades even religious journalism.

Riverside, N.B., Canada
REV. KENNETH S. BAGNELL

... I am a transplanted Torontonian and so know the area rather well. For many years Deer Park Church was in the midst of a very exclusive residential area with a lovely park across the corner. But in recent years many of the fine old homes have been sold and the church is being rapidly surrounded by

ultra-modern and ultra-sized apartment buildings. The modern "cliff dweller" is a "late Saturday nighter and a late Sunday morninger." These are the people who are objecting, I am sure.

But aren't people strange? Down here at St. Paul's Church, we just wish we had a lovely set of chimes to play.

San Bernardino, Calif.

REV. ALLEN R. REESOR

Wowsville

Reading the article in the March issue entitled "Religion from Wowsville" made me feel very grateful that there is an organization like the Youth for Christ movement that is doing so much for so many young people.

Carlinville, Ill.

MRS. I. K. JUERGENSMAYER

About "Darn" and Charities

I am a missionary and I do like to share reading materials with my Indian friends, and so many of the magazines these days, also some books, one just hates to pass around. I am sure you will understand that it is in the nature of "family" criticism that I write to protest the advertisement in the November issue with the words "So Darn Tired." Somehow this grates, especially when seen in a Christian publication. I was taught as a child that "darn" is merely a weak way of using profanity, while not actually taking the Lord's name in vain, yet skirting so closely that it implies as much. Perhaps that idea is old-fashioned, but to me it still doesn't seem very nice. I am sure that I shall continue to enjoy both the magazine and the books from the Bookshelf, for a very long time to come.

Let me commend you for your editorial word "Incredible Effrontery" in that same issue. I know well the good work done by my own and other churches through their own boards, also through Church World Service, from which we have had help here from time to time.

But I, too, have seen some of the wonderful work done by some of the other agencies you mentioned.

Nadiad, India

ELIZABETH OVERBY

Light

I greatly enjoyed the article by John George, "And There Was Light" in the February issue. After reading it one can truly say with the Psalmist, "O Lord, how manifold are thy works; in wisdom hast thou made them all."

West Chester, Pa. N. R. QUINTIN

CHRISTIAN HERALD

Why go to ARKANSAS to College?

Nestled on the outskirts of a typical college town, Siloam Springs, is coeducational JOHN BROWN UNIVERSITY.

In the heart of colorful Ozark country its spacious campus offers vibrant college life.

Complete even to an outdoor swimming pool, mild winters and cool summer nights JOHN BROWN UNIVERSITY is a school geared to attract high school graduates.

Aside from the benefits of its location in Arkansas there are three basic reasons you will want to consider choosing JOHN BROWN UNIVERSITY . . .

WIDE SELECTIVITY OF COURSES

There are more than 12 areas of specialized courses from which to choose. Modern equipment, progressive faculty, some individual teaching plus the unique experience of training while learning give you sound preparation for tomorrow's occupation.

EXCITING CAMPUS LIFE

Over 100 rolling acres of campus provides plenty of elbow room. From Freshman Talent Night to hikes, parties, concerts and sports you will find every minute exciting at John Brown.

CHRIST CENTERED PROGRAM

"Christ Over All" is the motto of John Brown's University. The beautiful Cathedral of the Ozarks is a place where many have dedicated their lives for Christian service.

Write today for Pictorial Booklet!



John Brown University offers four-year courses leading to the following degrees: Bachelor of Science (B.S.), Bachelor of Arts (B.A.), Bachelor of Music (B.M.), Bachelor of Science in Elementary Education (B.S.E.E.), Bachelor of Science in Secondary Education (B.S.S.E.), and Bachelor of Music Education (B.Mus.Ed.).



Gabriel Courier Interprets the News

SUMMIT: Starting date is May 16, assuming that nobody gets flu, either the political or pathological variety. (You think *you* have doctor bills! "Doctoring" of original arrangements made for Mr. Khrushchev's visit to President DeGaulle in March, when Mr. K.'s trip was postponed eight days by his flu attack, cost France \$400,000.) Summit site is Paris. The top talent will have a go at two key issues, Berlin and disarmament.

Will the summit be a success? Depends upon what you consider summits to be for and success to be. Will the meeting wipe out the cold war? No. Will it prolong the cold peace? Yes. Talking is better than shooting. A month earned, these days, is a month (maybe a lot more) saved.

President Eisenhower can scarcely go through with his trip to Russia in June if there is not some degree of summit and post-summit amiability. Furthermore, if the summit idea is to justify itself, something discernible *has* to happen. It will be no meeting to end meetings, be sure of that. Rather it will be a meeting to start meetings, including more of the same. For one thing, at least one member (Eisenhower) of "the world's board of directors" will be replaced before long. The board will have to reorganize, get reacquainted, talk, argue, decree. One could indeed wonder, whether in summity we are not witnessing the development of a kind of informal but supreme world government.

DEMOCRATS: Senator Kennedy's healthy showing in New Hampshire and Wisconsin was forcing serious consideration of his prospects for becoming the Presidential nominee of his party at its Los Angeles convention (begins July 11). Whatever the validity of the "religious issue," it was being talked about both in and out of the Kennedy camp. May 10 is a date some observers are watching. That's when West Virginia holds its primary. The Roman Catholic voting strength there comprises less than 5 per cent of the total. The argument is that if Kennedy wins a whopping victory in West Virginia, then his Catholicism is neither a crutch he must lean upon to win nor a handicap he must overcome. (Political leaders of West Virginia say that no matter who wins, the state delegation will support Lyndon Johnson—irony of our incredible Presidential primary system!)

"Studies prepared in the Kennedy camp," reports political analyst Stewart Alsop, writing in *The Saturday Evening Post*, "indicate that more Catho-

lics vote for a candidate [for governor, senator, etc.] because he is a Catholic than non-Catholics vote against him for the same reason." Understandable, perhaps, but not quite the aspect of "bigotry" that seems to evoke the excited alarmists.

REPUBLICANS: President Eisenhower practically declared the Republican nominations closed when he let it be known he favored Nixon. A no-contest convention makes for party unity but also for a low Trendex rating. It won't be the first time, of course. As we recall, there were two or three Democratic conventions during the F.D.R. era when it was pretty well known who was going to be nominated. Not to mention the 1956 Republican convention.

Republican excitement will center on the candidate for the Vice-Presidency, and it could be the Democrats who will keep that one a guessing game till the last. If the Democrats do nominate a Roman Catholic for either spot, will the Republicans, meeting afterward (Chicago, July 25), feel they must counter in kind, or would such a nomination look like an unblushing piece of ticket balancing? If the Democrats don't, will the Republicans or won't they? Tune in about two months from now, and see.

RACE: It does little good to chalk off the "sitdown strikes" by Negroes at lunch counters to troublemakers. The trouble was made a long time ago, South and North, when customs were crystallized that simply do not square with what we down-deep believe. Strange, no one is ever accused of turning the world rightside up—always of turning it upside down! The saddest commentary on any period of history is that it doesn't know which side is up.

The race question in America has plain ceased to be "How far?" and is simply, "How fast?" Only the Negroes can answer that second question, and only their restraint in answering it can conserve the social unity needed to make brotherhood effectual. Perhaps, with no irreverence, it might be possible even to preach a sermon on the reverse text: What shall it profit a man if he shall gain his soul and lose the whole world?

CUES: Every day in the U.S., 1000 families are broken through divorce, another 1000 through separation and another 500 through desertions. . . . France's first atom bomb was more powerful than first believed—four times the blast effect of the Hiroshima bomb.

. . . In 1959 in the U.S., 49 criminals were executed by 16 states; of those who died, two-thirds were Negroes.

We don't think Ike will get his requested 5-cent letter postage and 4-cent post card rate. . . . It costs about \$20,000 to train a cadet at the Air Force Academy as against \$8,000 to train a student at Annapolis, \$12,000 at West Point; the sky, it would seem, is the limit.

GOODNESS AND MERCY: Catastrophe is always saddening. But it gives man the opportunity to take his better instincts out of mothballs and put them magnanimously to work. Thus, there was something heartening about the story of the U.S.S. *Kearsarge* plucking four Soviet soldiers from the sea and treating them with gentleness. If the encounter had taken place another thousand miles north, it could have been a wary, hostile one. And when the earthquake hit Agadir, Morocco, U.S. naval forces and those of other nations rushed immediately to bring their compassion to bear on the stricken city—an irresistible invasion!

The churches of America also were on that job within hours. Church World Service immediately cabled funds for medical supplies. An airlift of antibiotics went out within a week, following quantities of clothing and food.

ARMS: Just what does disarmament involve? Here are estimates: Throughout the world, almost 20 million men are under arms. Of these, the Soviet Union has 3,600,000; the U.S., 2,500,000; Communist China, 2,500,000; Britain, 770,000; France 750,000. On the "hardware" side: Russia and the U.S. each have intercontinental ballistic missiles with ranges of 5,000 miles or more; Russia is supposed to have a slight lead in numbers that are "operational." The two nations have more than 200 shorter-range missiles. The U.S., Russia and Britain have stockpiles of hydrogen and atomic bombs numbering probably in the thousands. The world's air forces have as many as 100,000 military planes and the navies have 12,000 ships.

ALGERIA: How much harder it is to stop a war than to start one! Yet they all have to stop sometime—even the one in Algeria. Despite good portents in the person and office of President DeGaulle, the 6-year-old Algerian conflict shows no sign of abating. One report has it that DeGaulle made no response at all to a rebel offer to "discuss" the situation. DeGaulle's attitude: no dis-

cussion of self-determination until after a cease-fire. The rebel attitude: no cease-fire until there are guarantees of self-determination. Mutual intransigence pushes Algeria farther into the mind-set that DeGaulle is hoping to avoid at the show-down "self-determination" vote, when it comes: secession.

PANAMA: The not-so-merry month of May seems to be studded with dates worth watching. May 8 is another. That's the day the Republic of Panama elects a new President. After the election, we can better know how big a headache the Panama Canal Zone is to be. Was the rumpus-raising simply a device to whip up campaign issues? Or are they playing for keeps? If the pressure goes on from here, it could be an indication that Panama will take over from Cuba as the season's holder of the anti-Yanqui pennant.

We've not done badly by Panama. In 1936, the annual U.S. "rent" for the Zone was raised to \$430,000, and in 1955 to \$1,930,000. At the same time, it's not the end of the world because Panama is becoming increasingly dissatisfied. In our own country, steel workers and auto workers and a lot of other groups become regularly dissatisfied with their take, too, and negotiate new contracts. Are things so different in Panama? One news magazine, widely missing the point, commented sourly: "Panamanian politicians loved the Treaty of 1955—in 1955." Try that line on Walter Reuther some time, and see where it gets you!

PRAYER: An estimated 235,000 persons are participating so far in a Prayer Partner Movement that is part of the Decade of Prayer launched January 1 by the Methodist General Board of Evangelism.

"In the Prayer Partner Movement,"

said director Dr. Thomas A. Carruth, Nashville, "two people pray for each other daily by name. They also pray for others and witness to others about Christ and the church."

Two people praying for each other can work a miracle. Even—or especially—if the two don't like each other. There's nothing to unclench a fist like praying for the person you'd like to use it on. Try it sometime, for pleasure and profit.

BILLY GRAHAM: In eight weeks he covered 12 countries of Africa, preaching to 600,000 people and securing 40,000 decisions. In Southern Rhodesia he held the first integrated public meetings in the history of the Federation. In Kitwe, Northern Rhodesia, police had to drive off drunken hecklers. In Ghana he was criticized when he refused to condemn France's atom bomb test in the Sahara. Elsewhere a Moslem challenged him to a faith-healing tournament and witch doctors tried (apparently unsuccessfully) to cast a spell on him. Despite the press agentry (this was a "Safari for Souls"), Dr. Graham did what no other one person has done in this generation or probably could do: preached to the whole continent. He had the energy, the backing and the magnificent audacity that such a venture takes—a combination that is hard to come by these days.

APPRAISAL: As the National Council of Churches nears completion of its first decade, its 33 constituent denominations will be asked to appraise it. Among the questions to be considered:

Is the council the best possible agency for interchurch co-operation and united action?

Is the council effectively furthering Christian unity?

On what topics should the churches speak as a united voice through the council?

The survey will be made through "a qualified agency," will begin with local ministers and will reveal "where the council stands with its own constituency and the general public," says general secretary Roy Ross.

It is a reassuring move. When this or any other council is unwilling to take telling, then we'll start worrying overtime.

IN BRIEF: Pope John appointed the first Negro cardinal in the history of the Roman Catholic Church. . . . King James, Roman Catholic and Jewish editions of the Bible went on sale in several supermarkets in Philadelphia. . . . Cornell University's College of Architecture has designed a church complete with bomb shelter. . . . Died: Thomas O. Chisholm, author of 1200 hymns including "Living for Jesus" and "Great Is Thy Faithfulness."

Dr. Gene E. Bartlett of Los Angeles has been named president of Colgate Rochester Divinity School (American Baptist). . . . New York City has been chosen as location of main offices of the Lutheran Church in America, to be established in June, 1962, by the merger of four Lutheran bodies. . . . The first Quaker seminary is to open formally in 1962 at Earlham College. . . . A Southern Baptist Convention teletypewriter network linking offices in 19 cities has been put into operation—first leased wire communications system operated by a religious denomination.

This month: National Family Week, May 1-8; Fellowship Day, May 6; Rural Life Sunday, May 22.

DRUNKEN DRIVING: Increasingly it is being recognized that the drinking driver is more dangerous than the drunk driver. Because the latter weaves a trail that is obvious a mile away, he can usually be collared before he does any damage. The former, a human time bomb, is not so easy to spot—nor to prosecute.

When chemical testing came in, the legal level of drunkenness was purposely set high—0.15 per cent alcohol content in the blood. A blood alcohol reading of from 0.10 to 0.15 per cent offered contributory evidence, but of itself legally proved nothing.

Now New York state has passed legislation providing that a driver found with 0.10 per cent alcohol in his blood stream is guilty of a traffic infraction. On first conviction, the penalty is suspension of a driver's license for 60 days; the driver would also be subject to fine and jail sentences, as in any other traffic violation.

It's a start, at least. ■



REUNITING ASSEMBLY, KOREAN PRESBYTERIAN CHURCH. Delegates to this special meeting in Seoul, which healed a five-month schism in the country's largest Christian body, are addressed by Dr. Kyung Chik Han, pastor of Seoul's Youngnok Presbyterian Church.

WE ARE NOT stopping juvenile crime because we've never really tried. We've danced around the problem, we've sent up great clouds of hot air, we've met and gabbed and written reports—and then read the reports to each other—and gabbed some more. But we have never come face to face with the problem because we haven't dared to recognize it for what it is.

It is *war*.

I have followed the mounting offensive of teen terror since its guerrilla days after World War II. Now, 15 years later, it is a full-scale assault against that which is good, civilized—and holy—in American life. It is a war of desecration of churches and synagogues, defilement of cemeteries, pillaging of schools, ransacking of homes, and beating, maiming, even killing, innocent people: a father walking in the park, a teacher in the classroom, a youngster playing in his own backyard, a mother doing her family shopping.

Look at one case, just one in thousands, in the files of the F.B.I.—summarized in the F.B.I.'s own words:

"In a large city in the East, Jimmy had been wandering aimlessly down a street just a few days before Christmas. As he walked, he cleaned his fingernails with his pocketknife.

"It was after he had been walking for a short while that he noticed a woman, whom he began following. As they proceeded down the street, Jimmy started moving closer to her, slowly closing the gap between them.

"Eventually he was even with her, still carrying the pocketknife which he had been using to clean his fingernails.

"It was at this time Jimmy stabbed the woman in the back until she spun toward him. As she turned and staggered, he stabbed her again and again."

The F.B.I. record concludes: "An autopsy report reflected the victim's body had been punctured fifteen times, the stab wounds perforating the heart and lungs. Subsequent investigation revealed obscene words had been written on the victim's handbag in lipstick and on a rock near the crime scene. There was no indication that Jimmy knew his victim or had ever seen her before."

F.B.I. Director J. Edgar Hoover calls teen-age terrorists "the crux of our crime problem."

"Their individual and gang exploits rival the savagery of the veteran desperadoes of bygone days," he declares.

Estimates of the increase in (*Continued on page 10*)

*"This is war," says the author,
"use the Marines, if necessary!" Long-
range answer: parents, communities
must lower the "threshold of mischief"*

By HOWARD WHITMAN

HOW TO STOP TEEN TERROR



How to Raise a Delinquent

Houston, Texas, police are passing out a little guide titled *Twelve Rules for Raising Delinquent Children*. Here they are:

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's "cute." It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.
3. Never give him any spiritual training. Wait until he is 21 and then let him "decide for himself."
4. Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around—books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.
6. Let him read any printed matter he can get his hands on. Have no concern whatever for what goes into his mind. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage. Provide him with sanitary cups for his lips, but let his brain drink out of any dirty container.
7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
8. Give him all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.
10. Praise him in his presence to all the neighbors. Show how much smarter he is than the neighbors' children. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."
12. Prepare for a life of grief. You will be likely to have it.

—John Winters Fleming

juvenile crime since World War II range as high as 800 percent. Senator Tom Hennings reported to the Senate Sub-committee on Juvenile Delinquency that the increase was 250 percent from 1949 through 1957, a period in which the youth population increased only 25 percent.

New York Supreme Court Justice Owen P. McGivern calls youth crime a "national madness." I have often felt it was a kind of "madness," too:

—In Los Angeles, when I rode in a police car to East Seventh Street and found three wounded youngsters bleeding on the sidewalk and a fourth innocent bystander hit by a bullet, following a youth shooting spree.

—In Detroit, where I talked in a cell at Wayne County Jail with a 19-year-old who had killed a six-year-old neighborhood child with a shovel and coal poker in the furnace room of an apartment building.

—In New York, when I followed the trail of the "Thrill Kids" who tortured elderly people with lighted cigarettes in Brooklyn's parks and finally threw one of their victims, beaten into semi-consciousness, into the East River, where he drowned.

Today I feel that if this is "madness," it is a variety of aggressive madness against humanity which must be crushed—like Hitler's madness.

The problem must be diagnosed as war.

Presiding Judge Dale F. Shugart, of Carlisle, Pa., a jurist with vast experience on the juvenile bench, declares:

"This nation, twice within the last 45 years, rose from a state of unpreparedness to an overwhelming position of strength with which it crushed strong and formidable enemies. I am confident that we possess the same potential to overwhelm the rampant lawlessness sweeping the country if we properly approach the problem. . . . If we are to win this war against crime, however, it will be necessary for us to use every available resource at our command."

War is comprised essentially of long-range strategy and short-range tactics.

What shall we do—in the long range—to stop teen terror?

First, we must restore our teaching of the difference between right and wrong. We have failed miserably at this. We have muddled into the bogs of moral relativism; we have sunk down to our necks in excuses.

Apologists have come into our court-rooms and tried to excuse the most horrendous crimes on the theory that this youngster or that had a "deprived childhood" or "lacked affection" or was "underprivileged." (Cont'd page 48)

MISSION WITH MUSCLE

By GEORGE CORNELL



L. to r.: Donn Moomaw, Don McLanen, Cary Demarest, Dan Towler, Biggie Munn, at Estes Park.

"Rapid Robert" Feller, one of the greatest fast-ball pitchers in baseball, hurls a few, closely watched by conference delegates.



WHEN BIG-NAME sports personalities speak up for the Lord, the effect—particularly on teen-agers—is stunning. It's a Sunday punch that rocks them.

Responsible for the rocking is the Fellowship of Christian Athletes, whose director, Donald David McLanen, is turning athletes into a new kind of evangelists. The five-year-old movement has grown by herculean strides, and has lined up a formidable array of the great sports figures of the times to boost the Gospel.

They do it in a succession of three-day, city-wide personal appearance visits in schools and civic halls across the country, in film productions, in mailed literature, in college "Bible huddles," in week-end community rallies, in regular national conferences of young players and mighty pro's.

Their religious exhortations have a tag and sweat-shirt vigor that make audiences take notice. There are phrases like these, gleaned from random sessions:

"You're either on God's team, or you're off. There's no in-between, no second string." "Jesus Christ is the master coach, a great coach, a great recruiter..." "The plays in the Bible have worked for others and will work for you." "There's a greater goal than the end of any football field." "When you're on God's team, Jesus Christ is your quarterback, and you follow Him."

Driving home such themes are such baseball notables as Alvin Dark, Robin Roberts, Carl Erskine, Bob Feller and Vernon Law; gridiron greats Doak Walker, Adrian Burk, Dan Towler, Donn Moomaw and Bill Glass; top-cage stars such as Bob Pettit; Olympic champions Bob Richards, Bud Held and Rafer Johnson; famed coaches Biggie Munn, Don Faurot, E. E. "Tad" Wieman, Frank Broyles, Otto Bud Wilkinson, Ben Martin, Pete Elliott, Paul Dietzel, Graham. It's an impressive

(Continued on next page)

lineup to hero-worshiping kids—or to adults, for that matter.

"We feel that they'll listen to us," says veteran American League infielder and hitting ace, George Kell. "We want to tell them that Christ really means something to us."

And that's just what goes on in the rounds of mixed patter about sports and salvation, and the young fans hang on the words of the big-timers.

While it might cost a cereal manufacturer a stack of cash to get such endorsements for his product, it's free and voluntary for the Christian cause—which makes the psychological appeal even greater.

So far, visiting sports heroes have appeared personally before more than a million youths in 16 cities, attesting to their convictions. Another two-and-a-half million have seen Fellowship-produced movies, combining fancy demonstrations and brisk sermons by the champs. Lending a hand on various occasions to this year-round work are more than 200 top athletes and coaches, amateur and professional.

Asked if it seemed right to use devotion to sports idols as a means of swinging devotion in another direction, McClanen said:

"There's nothing wrong with capitalizing on the fact that these great players are admired and respected. Athletes can lead young men down the drain, or turn them to God. Isn't it better to do the latter?"

To do the job, he said, he wants men who are "not afraid to stand up for Christ in the locker room as well as in church, modestly, humbly."

Many of them, while skilled at feats of the playing field, find the going tough on the lecture platform. They may squirm, hesitate and get tangled up in their syntax. This doesn't seem to hurt. "Like most laymen, a lot of them are scared skinny when it comes

to proclaiming their faith," McClanen said. "Some of them are better at it than others. Either way, it makes no real difference. We don't particularly want finished speakers. A stumbling but sincere testimony may be much more effective than a polished oration."

As McClanen sees it, sports belong in God's purview as much as any other vocation. Furthermore, "this area, like all areas of life, is a potential channel for expression of faith just as Jesus saw that potential in men in all walks of life, intellectuals, fishermen or whatever." He smiled, "even athletes."

THE movement seeks not only to use the magnetism of popular players to draw others to the faith, but also to elevate the character of the sports world itself. And the sports world hasn't been particularly noted for its piety. In fact, with its snares of publicity and big money, it has often been fertile ground for scandal.

Getting across the religion-sports tie took some doing. Few had ever considered sports a spur to religion or even particularly connected with it.

As with most new ideas, it evolved through struggle. McClanen staked his family's security on it. He borrowed money. He traveled. He talked. He wrote letters. He button-holed athletes, clergymen and sports moguls. He prayed. He stuck to it. And his vision became reality.

One of the critical turning points in the process came when McClanen, then an obscure, small-college coach in the Southwest, sought to enlist support for the plan by the long-time baron of baseball, Branch Rickey.

Three times, McClanen had telephoned Rickey's Pittsburgh office, asking for an appointment. Each time, secretaries said no, Rickey was too busy. Finally McClanen asked if he couldn't just come and sit in the recep-

tion room and perhaps sometime in the day Rickey could spare five minutes. "Sure," a secretary said, "but you'll be wasting your time."

McClanen journeyed to Pittsburgh, and sat himself outside Rickey's office. The first morning, when the famous man came in about 9 a.m., he summoned the young stranger inside. Their conversation lasted, not five minutes, but four hours. Then they went to lunch together, and that afternoon, with Pitcher Vernon Law called into the conference, the three talked some more. Rickey was all for the idea.

"He has been a tower of strength," says McClanen.

Says Rickey, who has directed the Cardinals, Dodgers, Pittsburgh pirates, and is now heading up the new Continental League: "I have never known a program which is so full of promise for so many young men in terms of service to God. Athletes who have a sincere faith in God and Jesus Christ have an unparalleled opportunity to be a witness to that faith. The program has a potential beyond conception."

Its husky contenders include the whole spectrum of Christianity, Baptists, Roman Catholics, Lutherans, Methodists, Episcopalians, Eastern Orthodox members and others. A main emphasis is membership in one's chosen church, and active service to it—as well as projecting that commitment among fellow athletes and among the sports-minded multitudes.

A natural corollary of such strong-bodied evangelism is to restore some of the rightful sturdiness to the image of Christ—and this is important to young men bursting with the sap of self-sufficiency. "There's a widespread misconception that Christianity is namby-pamby, that it's something for women and children and not for men," McClanen declares. "There's nothing more distorted than this, and it's one of the things we have to dispel."

After all, he notes, Jesus was the "most manly of men," a stout-armed carpenter with calloused hands, a sun-bronzed traveler of dusty roads, a fearless leader who strode through lynch mobs and calmed tough panicky seamen in a storm, who wrecked the Temple tables, who had the fortitude to say "forgive them," even from the cross.

As Louisiana State's top-rated football coach, Paul Dietzel, told one Fellowship-sponsored gathering: "If this is being sissy, then I'm looking for sissies for my squad."

"Just the example of these great, virile athletes taking a forthright stand for Christ does much to overcome the erroneous concepts in many young minds," McClanen feels. "Just their appearance is a sermon in itself, without a word being said—the same as

CONCERNING ADAM AND EVE (As a teen-ager sees it)

To have had them as parents certainly might
Have provided some features of rich delight.
For example, the pair could never say
With a sigh, "Alas for the youth today!"
Teen-agers are certainly on the skids.
How different it was when we were kids!"

—Grace V. Watkins

someone looking at the apostle Peter would have got the idea he was a rugged man."

Actually, McClanen said, the credos of sports and Christianity are more closely related than most people realize. The language of St. Paul, the greatest of Christian missionaries, is laden with athletic jargon—phrases such as fighting the good fight, striving toward the goal, boxing, pummeling the body, running the race, finishing the course, winning the victory.

Ever since his own boyhood, McClanen has sensed the spiritual significance of action. To him, believing something meant doing something.

When war broke out, the not-quite-17-year-old McClanen, then a student at Admiral Farragut Academy, Pine Beach, N.J., wanted to quit school and volunteer. His parents refused to sign the papers. As soon as he could do so on his own, he joined up in 1943, and found himself a second-class Navy seaman in a company due to be assigned to stateside sub-tender duty. This chaffed. McClanen had a burning passion to get into the thick of war. "I was one of those real gung-ho kids," he recalls.

There was scuttlebutt that a new submarine, the *U.S.S. Chub*, was about to be launched. McClanen, then a raw, boot-camp trainee just turned 18, found out the name of the new sub's commander, and contrary to every military propriety, went to see him at his home.

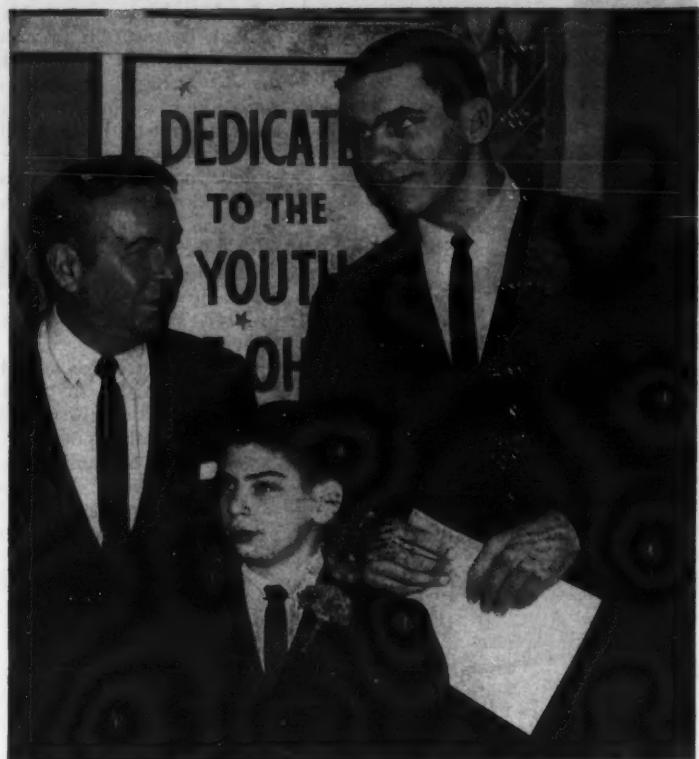
"Can I come in and talk to you, sir?" he asked, when Commander Cassius D. Rhymes answered his knock. Rhymes, a bit taken aback, let him in, and the earnest young gob poured out his hunger to get into combat on the sub.

The captain advised him the crew already was complete, but he added speculatively, "You're the kind of boy I want." Three days later, McClanen received orders to report on the *Chub*. The captain, by now fascinated with this eager-beaver kid, asked him what job he thought he was fit for.

"I'd like to get up on one of those guns up on deck," said McClanen. And that's where he landed, a gunner's mate on a 40-millimeter piece which jammed the first time he got an enemy ship in his sights.

McClanen was on the *Chub* for three years. In the China and Java seas, it sank 10 ships. It, in turn, took hits, and in one freakish bombing, was slammed upward out of its ocean cover to the surface.

In port in the Philippines for a two-week rest period for the crew, McClanen stowed-away on a plane to Okinawa, 700 miles away, and spent the time in the front lines with the Marines. (Continued on next page)



Auditor James A. Rhodes, James Mastronardo, 12 (who successfully lobbied for Ohio's new motto, "With God all things are possible"), and basketball star Jerry Lucas, at the unveiling in the Ohio state capitol.

TEEN-AGE HALL OF FAME

By DECATUR RIGGS

IN THE CURRENT CONCERN over juvenile delinquency, no more positive step in trying to combat it could have been taken than that of a group of Ohioans, under the leadership of James A. Rhodes, auditor of state.

They are not agitating for a tightening up of the laws, or for new laws; they are not seeking to have more punishment meted out to the young lawbreakers. Matter of fact, they are not doing anything *against*; only *for*—the youngsters, that is.

Instead of berating and decrying the kids, they have snatched up laurel leaves and gently placed them on the heads of some Ohio-born teen-agers and installed these be-laureled youngsters in a sort of pantheon. Accent the positive!

On the west wall of the corridor in the state capitol, there was unveiled, on February 5, the Ohio Teen-Age Hall of Fame.

Here hang portraits of Ohioans who achieved national fame before their 20th birthday.

It is a formidable array. Consider some of the names: Thomas Edison, Wilbur and Orville Wright, Paul Lawrence Dunbar, William Green, Elsie Janis, Edward Rickenbacker, Jesse Owens, Arthur Compton, William Dean Howells, Zane Grey, Charles Kettering, Howard Chandler Christy, Charles Francis Brush. Remember, all these greats were born in the Buckeye State, all achieved recognition while still in their teens.

In a message to "the school children of Ohio" inviting them to come see this Hall of Fame, founder Rhodes said: "In these years of yours which represent a difficult stage of emotional and physical development, you can look to these great Ohioans who have been keepers of the flame . . . and you can know that the world understands you, and trusts you."

Perhaps J. D. might melt away like snow in July if every state would take equally constructive steps toward making teen-agers proud of themselves. ■

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Looking back now on his urge for combat, he says, "It isn't that I ever particularly liked to fight. It was just that I was highly idealistic about the war. When I'm convinced about something, I want to throw myself into it."

That's how it was with the Christian athletic movement. But he didn't seize on the idea suddenly or with any sudden flash of conviction. He grappled with it for seven years before he made up his mind, and put it in motion. It first came to him on the edge of tragedy in 1947. That was when his wife lost their first child.

While still overseas in 1945, he had become engaged—by proxy—to his high school sweetheart, Gloria Clark. He had his father put the ring on her finger. When he came home in 1946, they were married. He entered Oklahoma A. and M. College at Stillwater, Oklahoma. She worked there for the telephone company.

He was an avid sports participant, set on being a coach, and only a lukewarm Christian. But the loss of the baby deepened his thinking. Then one night, in that winter of 1947, the sophomore coach-to-be was asked to make a three-minute talk at Stillwater's First Presbyterian Church on "Making My Vocation Christian." He says now, "It made me think. How does a man in the sports profession make it count for Christ?" Sports, he knew, could often be a pretty crass business.

A few days later, he attended a physical education convention in Oklahoma City and heard a talk on the opportunity of coaches in guiding the young. Just that day, he had read something about 50 per cent of the nation's youth having no church training whatever. "I left that meeting, walked down the street and went in the first open church I came to—it was a Roman Catholic church—I knelt down in one of the pews and told God, 'Here I am, use me.'"

That was the beginning. He knew that somehow Christianity should, and could be openly expressed through the athletic world, with its influence on others. He began saving news clippings that hinted of religious interests on the part of certain noted athletes. He finished college as the varsity basketball manager under Coach H. B. "Hank" Iba, and went on to become athletic director at Eastern Oklahoma A. and M., at Wilburton, Oklahoma, where he turned out a state championship basketball team.

After three years coaching, he met by what he now feels was a providential act—Dr. Louis H. Evans at the home of a mutual friend in Stillwater. Dr. Evans, an ex-football and basketball star at Occidental College and now minister-at-large for the United Presbyterian Board of National Missions, listened to McClanen outline his idea

for merging sports and religion. Evans was highly enthusiastic.

"At that point, I needed some encouragement and he gave it to me," McClanen says.

Afterward, drawing on his news clippings, he wrote to 19 sports stars, asking if they'd be interested in such an effort. Fourteen said yes, including such notables as all-American halfback Doak Walker, Olympic pole-vaulting champ Bob Richards; ace hurler Carl Erskine, and famed "Mr Quarterback," Otto Graham, now head football coach at the Coast Guard Academy.

With this sort of reaction, McClanen described the project to an Oklahoma City laymen's committee, which put up \$1,000 to explore possibilities and to finance an initial advisory board meeting. It was in this period—the summer of 1954—that McClanen bulldozed his way in to see Rickey.

ON the trip, he also arranged for the first experimental performance: a platoon of top athletes to be flown into Oklahoma City and Tulsa for talks in school assemblies. However, his money had run out. He borrowed \$1,000 on his car to pay costs. Then came letters from some of the players due for the meetings—they might not be able to make it.

"It looked as if the whole thing would flop," he said.

But it didn't. The meetings were a success. McClanen immediately began making plans for others.

That first winter, his Christian celebrities appeared before more than 18,000 high school students in the state and at three college campuses. The spring of 1955, Rickey organized a meeting of 25 Pittsburgh businessmen, who put the program on its feet by underwriting a year's expenses.

McClanen first set up offices in Norman, Oklahoma, in August, 1955. No longer a coach on a ball field, his long dream of sparking a new kind of offensive had become a legal entity, non-profit, inter-denominational movement "to confront athletes and through them the youth of the nation with the challenge and adventure of the Christian life in the fellowship of the church."

It now has a budget of \$141,455 annually, 85 per cent of it from contributions of individuals and foundations and the rest from corporations and churches, a full-time staff of four, including McClanen, who gets \$7,500 a year. A 15-man board of directors, headed by Otto Graham, develops policy.

An annual high spot for the movement are its week-long national conferences, held each year so far at Estes Park, Colorado, where the number of amateur and professional sports figures attending has increased steadily from

"EARN" did not always mean the same as "GET"

"The more you get, the more you can spend.
And this will bring prosperity."

So goes the thinking in many a public expression during the last few years.

But merely getting more wages, without producing more goods, does not bring prosperity. It brings inflation.

To earn more, a man should produce more: by producing more, he earns more. This is simple, old-fashioned logic and old-fashioned morality.

The gimme, gimme, gimme demand every year without reference to earning causes inflation. And inflation can rob us all of the prosperous business promised in the Golden Sixties, because inflation dissipates, destroys savings.

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230 at the first in 1956 to 624 in 1959. So many have had to be turned away for lack of space that two national conferences are scheduled in 1960, one at Estes Park, the other at Lake Geneva, Wisconsin, with overall accommodations for about a thousand athletes.

There are fascinating get-togethers, with big-name professional veterans, college mainstays and high school up-and-comers, along with a flock of coaches, all mixing it up in a round of workouts, demonstrations of tackling, pitching, hook shots and javelin throwing, interspersed with prayer, Bible study, talks and hymn singing.

It's an extraordinary concoction. For example, twice all-American Don Moomaw will be passing along some gridiron pointers to one group. "A line backer has to be catlike, always watching, always moving. You meet pressure with pressure. If a hole opens up, you crash in on everything in front of you, blockers and ball carriers alike."

A little later, taking a break from a practice session, their elbows dirt-smeared, the group will huddle with Moomaw or someone else on a different subject. It may be Dave "Boo" Ferris, ex-hurler and now pitching coach for the Boston Red Sox saying, "It's a wonderful feeling to be able to call on God for strength. We don't call on Him to help us win—just to provide the strength for a tough situation. It's a great feeling to know you can walk with God."

Letters have come from many school officials, saying student athletes have returned from the conferences so strongly affected that they influenced whole student bodies. "The moral and spiritual values experienced by these boys have spread throughout our entire school," wrote high-school Principal Robert Kristeller of Carmel, New York. Coach Don Knauss, of Gering Nebraska, city schools wrote that as a result of the conference, "prayer became a major part of our ball club."

A high-school fullback wrote: "I'm going to stop being just a star, and start being a Christian star." Wrote another: "I knew I needed something besides just winning games—I think this faith business is it."

Several successful athletes have entered the ministry as a direct result of the movement's influence, men such as Dick Borstad, University of Minnesota All-Big-Ten football star. Many have been drawn into church life or influenced to give fuller service to it.

About 50 top-name national sports figures and about 150 prominent regional athletes now are on the Fellowship's slate of talent.

McClanen and his far-flung string of stalwarts also keep up various other activities. They've turned out two films, "Play Ball," and "More than Cham-

pions," the first narrated by sports announcer Red Barber, an Episcopalian, the other by former All-American Tom Harmon, a Roman Catholic. Both films have been shown at hundreds of schools and youth gatherings.

The program also includes television, radio productions and other efforts for the armed forces, a steady stream of publications to a mailing list of 8000 key people in sports, and a monthly schedule of Scripture lessons and study outlines for school "huddle groups."

One tract, "Prayer and Athletics" suggests a credo for sportsmen, saying in part: "I will ask God to make me a witness for Christ on and off the field, in and out of competition. . . . I will guard against 'using' prayer to have my own way. I will remember that true prayer is not maneuvering God into line with my wants but moving myself in line with His will for me."

A touchy aspect is the inter-denominational makeup of the movement, and it has taken great pains to point toward, rather than distract from, the churches. In the formation of school "huddle groups," it has urged consultation with campus of community ministerial leaders, to keep church ties uppermost.

"Some independent movements have barreled ahead and caused some difficulty where they might have been more helpful," McClanen said. "We have moved slowly and carefully in this regard. We are not an extra-church group. We are a witnessing fellowship, and those working with us must be active members of a local church. Our aim is to bring people into the fellowship of the Christian church."

THE McClanens live in a modest frame house in Kansas City's suburban Roeland Park. They have two children now, Mike, 11, and Judy, 10. McClanen is an elder in the Southridge Presbyterian Church, and his wife has been superintendent in the church's primary department.

"We get our recreation out of two things—sports and Christian fellowship," he said.

"It's been the greatest thing in the world," he added. "I've learned that Christianity is a forceful, gripping thing. When you give yourself to it, it catches you up and you become—as Paul said you would—a new person."

And this high satisfaction is not in honors and victories, but as the title of a fellowship pamphlet put it, in "playing the game."

It says: "When your game is over and the final gun has sounded—only one thing will really matter. In what direction have you led your teammates and friends? It is only as you have pointed them to Christ and to His church that you can be said to have played the game well." ■

Editorially Speaking...

WHAT HAPPENED TO RADIO AND TELEVISION REFORM?

CALLING ATTENTION to the fact that the Columbia Broadcasting System is "almost sold out for next year, mostly to what might be described as 'quality junk,'" John Crosby, the New York *Herald-Tribune* radio and television critic, asks, "What happened to reform?"

He remarks that there will be an almost uninterrupted flow of bread-and-butter programs—situation comedy, shoot'em-ups and quizzes. "There will be almost no serious program worth mentioning," he continues, and adds, "Whatever happened to the great reform wave that was supposed to sweep the beach clean?"

In *McCall's* magazine, Clare Boothe Luce calls television "Everyman's Scheherazade." She titles the first of two articles "A Thousand Nights of Terror and Violence."

Mr. Crosby suggests to the Harris Committee that if the committee wants to know what is really wrong with television it "ought to stop interviewing witnesses and look at that monstrous box for a week."

Radio and television networks made frantic promises when the exposés were at their height, but they have apparently decided that since the tumult-and-the-shouting have ceased there is nothing more to fear. Brave promises are just about all but forgotten. And if John Crosby is correct, "the general level of programming has been changed not at all. The imbalance of the program structure is getting worse rather than better. . . ."

One of the wisest men whom I know in the radio field names specific stations when he declares "they absolutely refuse time for serious programs—at any time."

SENATOR KENNEDY REPUDIATES?

IN ANSWER to a request from Dr. Carl F. H. Henry, editor of *Christianity Today*, for a comment on U. S. Senator John F. Kennedy's published statement that he would not have bowed to the orders of the Roman Catholic Church which caused the mayor of Dijon not to receive Premier Nikita Krushchev, I replied as follows:

"What Senator Kennedy now says he would do, were he mayor of Dijon, is specifically what he declined to do as Congressman at the Victory Dinner

for the Chapel of Four Chaplains. This may indicate a definite and radical change, and if so is most commendable. It is essentially the same commitment made by Governor Alfred E. Smith in 1928 (and which commitment *CHRISTIAN HERALD* accepted as in complete good faith). If correctly reported, Senator Kennedy repudiates the historic Roman Catholic view of church and state which the present mayor of Dijon respects."

IS THIS YOUTH DELINQUENCY?

THE Rishel Junior High School of Denver, Colorado, issued a unique "Merry Christmas." It runs like this: "Star Reporter Luke Tells Biggest News Event of All Times, by St. Luke, special guest correspondent," and then follows the immortal story of the Nativity as it appears in the second chapter of the Gospel as written by St. Luke: "Now it came to pass in those days that a decree went forth from Caesar Augustus that a census of the whole world should be taken . . ." The entire story is told and as I read it fresh from the hearts and minds of these Denver boys and girls I greatly rejoiced.

"LADY BOUNTIFUL"

DR. ELEANOR CAMPBELL, founder of the Judson Health Center in the Washington Square district of New York City has "entered into rest."

One of the most dynamic, unselfish, brilliantly endowed and generous women of her generation has completed the book of her unselfish, fruitful life. She was born to wealth and social distinction. She was of New York's famous Milbank family, but from a social career she turned aside to complete a course in medicine and then for more than 40 years she gave herself with complete abandonment to her high calling.

For her work with a large population of Italian origin in the Washington Square district of Manhattan she received the Star of Italian Solidarity. Also, she founded the Interdenominational Community Center in Deering, New Hampshire, and directed it as a site for youth, ministerial and lay conferences.

Lady Bountiful she was in giving not only of her means but of her radiant self. And now, though dead to time and space, she lives on forever.

Daniel A. Poling Jr.
EDITOR OF CHRISTIAN HERALD

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The screen version of KIDNAPPED retains all the excitement and adventure of Stevenson's novel.

motion picture reviews

★Kidnapped (Disney, Buena Vista)

FRESH AS A BREEZE across the heather, Robert Louis Stevenson's beloved novel of adventure comes to the screen in a production written and directed by Robert Stevenson, a distant cousin of R.L.S. He brings as much care for authenticity of narrative, action and interpretation of characters as Disney does to settings, period properties, costumes and outstanding photography.

This is the story of David Balfour, son of a village schoolmaster who, after being orphaned, goes to the "House of Shaws" to claim his father's share of the estate and his proper place in the family. David is temporarily defeated by his wicked uncle Ebenezer who arranges for his kidnapping by a ship's captain and his being taken to the New World to be sold as a slave. How this scheme fails and David is helped eventually to achieve his goal by an adventurer, political supporter of Bonnie Prince Charlie, makes a thrilling tale.

The heather tints of the Highlands, the blue mists hovering over the lochs, the rocky shores and the wild seas provide exquisite colorings. When the story springs into action with claymore duels, escapes over mountains and rocks, fights with the British Red Coats, there is much excitement. Another pleasure is derived from the carefully reproduced interiors which will enchant antique collectors. The excellent musical background is especially appropriate to the Scottish settings, with orchestra and bagpipes. Acting is superb. Thus, a much read and enjoyed story which has been a classic for several generations meets the demands of imagination. This is one picture for the whole family.

Scent of Mystery

(Michael Todd Jr., Smell-O-Vision)

HERE IS MELODRAMA in tongue-in-cheek style, a spoof on mystery stories, cops-and-robbers type of chase, handsome hero, beautiful girls, extensive panoramas and thrill-packed escapes with people hanging frantically from cliffs by their fingernails, dizzying rides on precipitous roads. Crime is casual, murder is coolly planned as to be made a joke. There is the impeccable Englishman vacationing in sunny Spain—never without an umbrella—who gets embroiled in a chase to rescue a damsel in distress. The clues are "smells" (perfume, coffee, tobacco, orange and the like) which help and also distract from the course. Acting is indifferent for the most part, except for Peter Lorre, the lazy but persistent cab driver who leads the Britisher to the end of his quest and a surprise ending. The family will enjoy the fun and suspense.

Man on a String

(deRochemont, Columbia)

A FAST-MOVING, absorbing drama of counter-espionage and one man in particular who is dangled like bait on a string before the wary agents of both the U.S. and Russia. Adapted in part from *Ten Years a Counterspy*, by Boris Morros, this has a complicated plot but there is a thread of authenticity, helping to make it believable and suspenseful for adults and young people.

Suitability Ratings by the

**PROTESTANT MOTION
PICTURE COUNCIL**

FAMILY

When Comedy Was King (20th C-Fox) An instructive and entertaining document of silent comedy films from 1914-1929.

ADULTS AND YOUNG PEOPLE

Please Don't Eat the Daisies (MGM) Lively chronicle of a lively family in adjustment from city to suburban living and to one another.

Sink the Bismarck (20th C-Fox) A momentous episode of the Battle of the Atlantic when the British Navy sank the powerful German cruiser *Bismarck*.

Visit To a Small Planet (Hal Wallis, Paramount) Jerry Lewis comes to earth as an outer-space student of human nature. Slapstick.

Killers of Kilimanjaro (Columbia) Railroad building, romance, excitement and violence in East Africa.

Comanche Station (Columbia) Woman abducted for ransom by Indian tribes is rescued by brave hero.

ADULTS AND MATURE YOUNG PEOPLE

Tiger Bay (J. A. Rank, Continental) Absorbing suspense melodrama involving a child witness of a crime.

The Wind Cannot Read (J. A. Rank, 20th C-Fox) East-West romance in India during World War II, told with great delicacy and splendidly acted.

Too Soon to Love (Univ-Inter) Young people in trouble try ineffectually to find their way out but go into greater difficulties.

The Pusher (Miro, United Artists) Dope addiction and all its related criminal phases. Unpleasant social document.

This Rebel Breed (WB) High school young people involved in gang fights, hoodlumism, narcotic use, murder.

ADULTS

The Bramble Bush (WB) Melodrama on euthanasia, complicated by immorality (all characters are involved in questionable situations), with many unresolved problems.

The Rise and Fall of Legs Diamond (WB) The career of the famous Czar of the underworld, during the late 1920s. Wholesale murder and theft in organized crime.

Four Korean Orphan Boys

Rescued from Misery, Despair and Possible Starvation

Will YOU Sponsor and thus Save another Such?

Somebody showed Christian compassion for these boys. But what of the many, OH SO MANY, others who are begging, stealing, starving and dying? They, too, need Christ and can be redeemed and trained to serve Him. Will you become a sponsor for one? You can, for only \$8 a month—just 26 pennies a day—you or your Sunday School, Ladies Group, Bible Class, Junior Church, etc. You will help bring Christ to your chosen boy or girl (any age) and train him or her to be a Christian leader in Korea.



KIM, KUM IL

Kim, Kum Il, age 4, was found crying at the gate of our Star Light Orphanage in Pusan. His father, an army officer, had died of T.B. His mother had disappeared. His body was very weak, but with good food and loving care he is now growing stronger each day.



FINE CHRISTIAN BOY

This boy was a homeless beggar on the streets of Seoul. He had learned to swear, lie and steal. Then one day he was led to our Little Lamb's Orphanage. Here he received not only his bodily needs, but learned of Christ's salvation and received Him. Now he often leads services with 600 children! He is carrying his Bible and hymn book.



LEE, CHUNG SONG

Lee, Chung Song, 14 years old, has a wonderful smile, considering he is a polio victim. He gets about on this crude little cart. But because he was brought in to our Bethany Home he now has a smile and a song of salvation. We hope with proper treatment that he may walk again. Would you like to sponsor him?



CHA, WON TAI

Now Korean Marine Corps Chaplain. When a boy he lost both of his Christian parents in N. Korea. He escaped and was taken into our Zion Orphanage. Here he was saved, went on to college and seminary, and now preaches the gospel to Korean marines! Yes, orphanage evangelism is one of the most successful and fruitful methods of missionary work we can employ today.

The ESEA is supporting well over 3,000 orphans, war widows and children of lepers. Many more are in desperate need, homeless and hungry. Help us take in many more off the streets into our 52 Homes. Every one is a true Christian institution (True Bible Believers). Write or phone NOW.

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*"At times I am not quite sure what
I believe, if anything at all."*

"Life to me is one great big mixed-up mess."



By JOSEPH M. HOPKINS

What Do College Freshmen Think About Life?

A. DEVANEY

DO WE NEED a "crash program" in religion? Before you answer, take a look at answers given by the freshmen of one church-related college when asked to put down in writing their philosophy of life. This statement was typical:

Until now, I have never given any serious thought about my philosophy of life, but just lived each day as it came and gave the subject little consideration.

That a college freshman should make such a confession is, perhaps, not surprising. But when it is known that the young man who wrote this statement attended a Presbyterian Sunday school for 12 years, sang in the church choir, was a member of the youth fellowship and united with the church by "profession of faith," his lack of conscious purpose assumes disturbing significance. What is even more disturbing is that his reply to the question "What is your philosophy of life?" appears to be typical.

In September, of last year, 100 freshmen enrolled in four sections of a required course in Old Testament history at Westminster College, New Wilmington, Pennsylvania (they represent about one-fourth of the entire freshman class), were given this assignment: "Write a one-page theme on your philosophy of life. Just what do you consider the purpose of your life to be? Please be perfectly frank and express your ideas freely. This essay will not be graded. Its purpose is twofold: (1) to encourage you to give this subject careful thought, and (2) to enable me, your teacher, to serve your religious needs as individuals and as a class."

(Continued on next page)

*"It is a question that
I have never seriously considered."*

LINES OF A LAYMAN

By J. C. PENNEY



Memorial Day

WHAT DOES Memorial Day mean to us? Just another vacation with a visit to the cemetery, where we place flowers upon the graves of those we have loved and lost awhile?

It should mean infinitely more than this. It should mean a time of personal dedication to the ideals for which others gave their lives and to the institutions of our national and religious life, for which others went to death.

It should mean for us the stirring of memory and the upward look. This day should place upon our lips the testimony of gratitude for all that the brave and unselfish have done to bring the world a little nearer God's ideal for man. It should leave within our hearts a high resolve to go forward doing our best to help complete the unfinished tasks.

One hundred essays were submitted, and all students, without exception, seemed to take the assignment seriously.

A girl who belongs to a Methodist church, and who has taught in both Sunday school and daily vacation Bible school, began her essay:

Up until now, I have given little thought to my philosophy of life.

Another Methodist, also a church member, who has attended Sunday school "since first grade," stated:

Very little of my time has been spent along these lines previous to this summer. I have no absolute or definite philosophy of life. My ideas have been influenced by my parents and close friends rather than by deep thought by me.

A former Sunday-school pupil and Westminster Fellowship member, who took vows of membership in the United Presbyterian church, related:

At times I am not quite sure what I believe, if anything at all.

A Lutheran girl, who has attended Sunday school "since first grade," had this to say:

I believe of all the themes that I have ever written, this one is the most difficult because it is a question that I have never seriously considered.

And from a Presbyterian girl with a 12-year record of Sunday-school attendance:

I have never actually given much thought to what my philosophy of life really is.

A Roman Catholic student, who re-

ported eight years of catechism instruction, began in this fashion:

Philosophy of life—philosophy of life—yes, I wonder what it is? You know, I never really gave it much thought. I do wonder what it is . . . Life to me is one great big mixed-up mess.

And a Lutheran church member:

In finding an answer to this question I was, for the first time in my life, faced with the real question of "what do I consider my purpose on this earth to be?"

Still another Presbyterian admitted:

What is my philosophy of life? To tell the truth, I never really thought about it.

THese are only samples. In every case the young person quoted is both a Sunday-school product, or the equivalent, and a church member. This leads one to inquire how it is possible for a young person to be exposed to years of Sunday-school training and to a course in preparation for church membership and emerge with little or no idea as to the meaning and purpose of his existence?

In endeavoring to analyze the 100 essays, I sorted them into three categories:

Group A (mature convictions).....	28
Group B (agnosticism or hopeless confusion)	21
Group C (tentative or questioning faith)	51
Total	100

These groupings are, of course, purely arbitrary. Many in groups B and C may be merely experiencing a wholesome adolescent reaction to the

previously unquestioned beliefs of childhood. But in most cases it seems evident that there has been no carefully taught Christian philosophy to which they can react! The situation rather seems to be that of inheriting apathetic attitudes from parents for whom religion has little relevance and who, therefore, have no solid convictions of their own to communicate to their children. (One girl wrote on her paper: "I never was one to go overboard on religion." Was she reflecting the attitude of her parents?) If it were otherwise, they would certainly have permitted nothing to interfere with the Christian education of their offspring.

It is significant that only 12 of the 100 students affirmed a faith which is distinctly Christian. Most of the young people, even those who cited confident convictions, did not even mention Jesus Christ in their credos, much less affirm His centrality.

And yet, 92 of the 100 are members of *Christian* churches! That is, they once made a public profession of their acceptance of Jesus Christ as the Supreme Object of their love and loyalty. Is it not strange, therefore, that it did not occur to more of them to describe life's purpose in terms of Him whom they have verbally acknowledged to be the Lord and Master of their lives?

A few years ago I wrote an article for *CHRISTIAN HERALD* entitled "Is Your Sunday School Teaching the Bible?" (April, 1955). The article was based on a Bible knowledge test administered to incoming freshmen at Westminster College, revealing an abysmal ignorance of even the most elementary facts of the Biblical narrative and literature. Yet a large majority of the students examined had gone to Sunday school most of their lives. The point of the article was that such ignorance of basic Bible facts reflects badly upon both the quantity and the quality of the religious instruction given these young people in their homes and in their Sunday schools.

I received about 100 letters in response to this article. Most of the correspondents shared my concern over the Biblical illiteracy indicated by the test results; a few ventured the criticism that lack of Bible knowledge does not necessarily mean lack of intelligent Christian faith and practice.

The research reported in *this* article, however, supports the thesis that there is a high correlation between knowledge of the Bible and maturity of religious thought and experience. Conversely, ignorance of the Bible and confusion of religious direction and motivation apparently go hand in hand.

This year I am teaching three sec-
(Continued on page 61)



Primary Learner



Senior Bible Scholar



My Paper

MY VERSE TO LEARN:
"And Jesus went about all the cities and villages, teaching in their synagogues and every demon..."
Matthew 9:35

My Pleasure



H. H. Savage, D. D., Pastor
First Baptist Church
Pontiac, Michigan

Radio pastor for 33 years

"In preparing the Sunday School of the Air messages for broadcast over Station CKLW, as well as for broadcast over the Voice of Tangier in Morocco and WIVV in Puerto Rico and HCJB in Quito, Ecuador, I get a great deal of help from the . . ."



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Jack Hyles, Pastor
Miller Road Baptist Church
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Author: How to Boost Your Church Attendance



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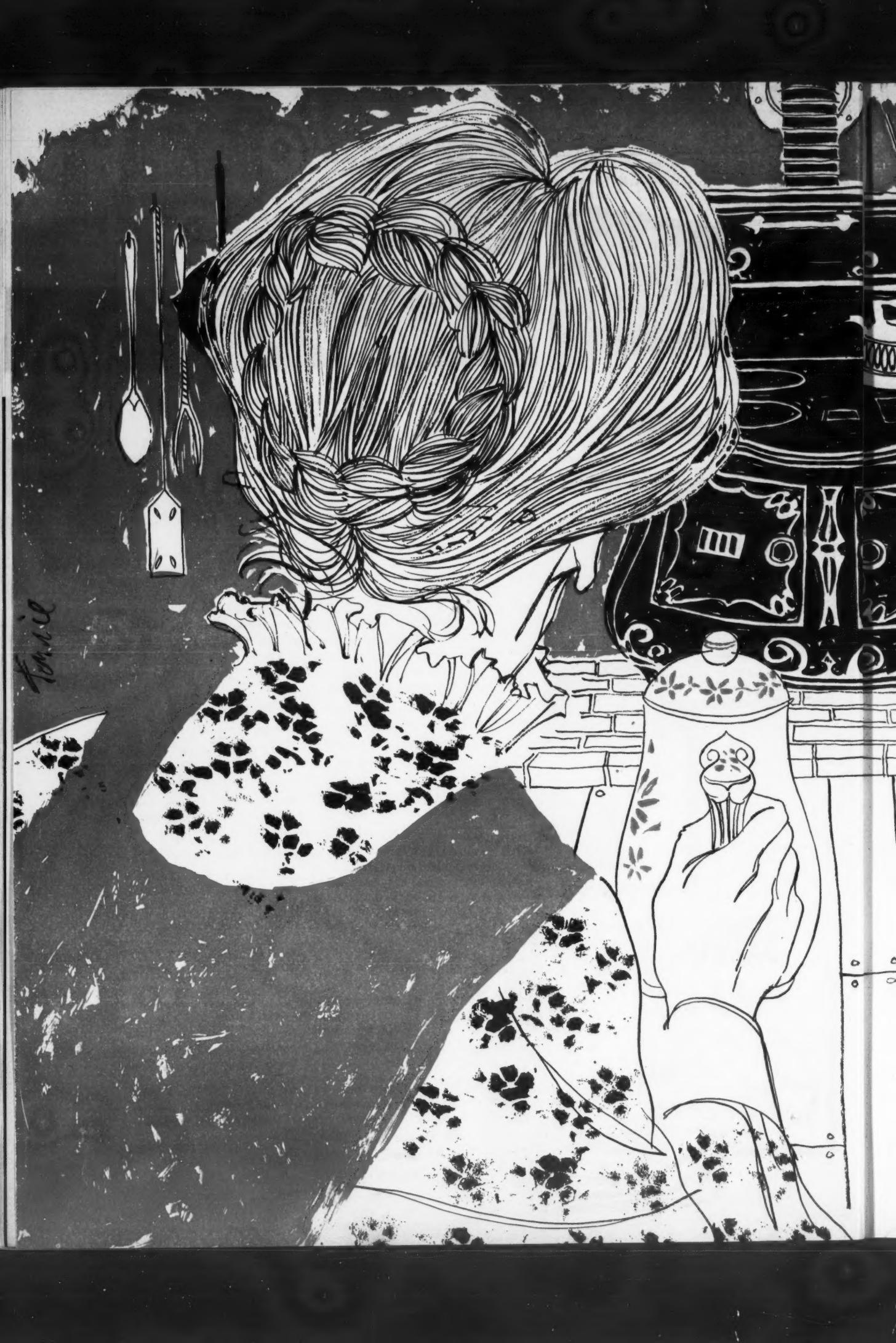
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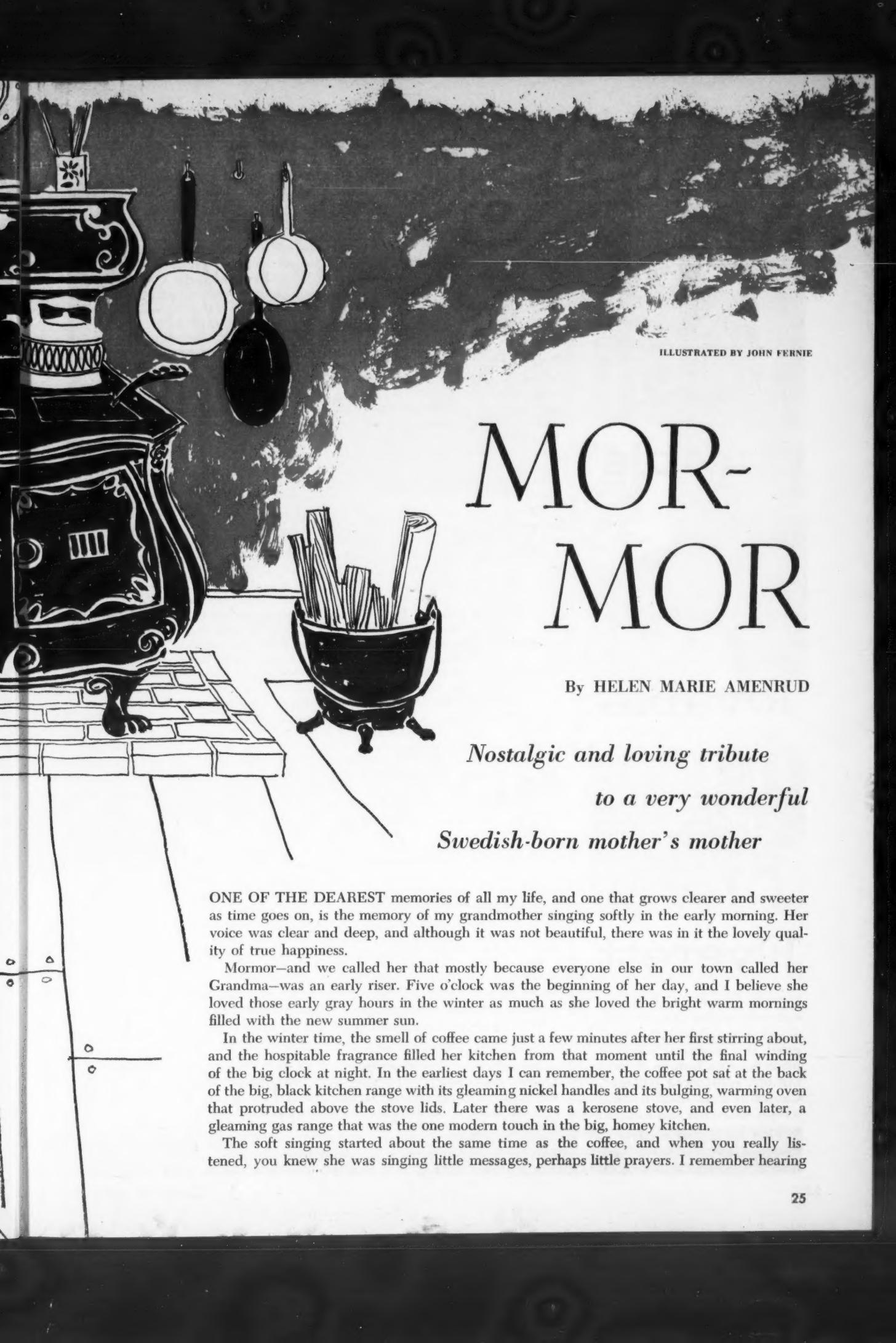
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MOR- MOR

By HELEN MARIE AMENRUD

*Nostalgic and loving tribute
to a very wonderful
Swedish-born mother's mother*

ONE OF THE DEAREST memories of all my life, and one that grows clearer and sweeter as time goes on, is the memory of my grandmother singing softly in the early morning. Her voice was clear and deep, and although it was not beautiful, there was in it the lovely quality of true happiness.

Mormor—and we called her that mostly because everyone else in our town called her Grandma—was an early riser. Five o'clock was the beginning of her day, and I believe she loved those early gray hours in the winter as much as she loved the bright warm mornings filled with the new summer sun.

In the winter time, the smell of coffee came just a few minutes after her first stirring about, and the hospitable fragrance filled her kitchen from that moment until the final winding of the big clock at night. In the earliest days I can remember, the coffee pot sat at the back of the big, black kitchen range with its gleaming nickel handles and its bulging, warming oven that protruded above the stove lids. Later there was a kerosene stove, and even later, a gleaming gas range that was the one modern touch in the big, homey kitchen.

The soft singing started about the same time as the coffee, and when you really listened, you knew she was singing little messages, perhaps little prayers. I remember hearing

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her draw aside the kitchen curtains as her deep voice sang, "Let the Blessed Sunshine In." Over and over, she would hum the melodious strains, sometimes singing the words, and it was her salute to God's wonderful day.

A rainy morning might be heralded with "There Shall Be Showers of Blessings," and indeed there were! In her modest life, in her homely everyday tasks and her love of doing for others, she found her blessings. Our smiles were her richest rewards, and she wore the gestures of love we gave her like medals of honor.

The first member of the family to be called in the morning was Grandpa. Mormor would stand at the foot of the kitchen stairway and call, "Paw! Oh, little Paw! It's six o'clock!" Little Paw was all of six-feet-three, but somehow the name seemed right. He was in her care, his comfort and needs were her loving duties, and he was just Little Paw. The way she said it, it meant "beloved."

Grandpa was never a great conversationalist, and especially he was not one in the morning. Talk was limited to the number of eggs he would like, the amount of oatmeal, the outside temperature. But in between, came the little snatches of song, "What A Friend We Have in Jesus," "Whiter Than Snow," "He Leadeth Me," and now, I often wonder if these were not her little prayers for Grandpa's day. Once Grandpa was fed and bundled into his overcoat and the warm, newspaper-wrapped bottle of coffee tucked into his pocket, Mormor would send him off with a warm hug and a kiss.

Then came the noisy part of the morning. When it was necessary, Mormor could really call out, and for us youngsters snuggling deeper and deeper into the sleep-warm blankets, a good lusty yell was often in order.

She took us one at a time. Those easiest to awaken were called first, because often their aid was enlisted to rouse the sleepyheads. My sister Janet was first, and that took hardly more than a whisper. I have never given Janet too much credit for this, since she was always the sleepy one at night and naturally was the first in bed.

Bud came next. Mormor, just a little louder now, would sing out, "Come on, Palsy; it's time to get up!" And up he would get. It was not that easy for me. I have always been the family night-owl, and even during grade school years, I was often awake until all hours of the night with a flashlight smuggled beneath the covers to read "just one more chapter." I never fooled Mormor for a minute, and she often threatened to tell Grandpa about the after-curfew reading, but she never did. When she finally resorted to "Up you go, Cinderella," I knew I had had my last warn-

ing. The "Cinderella" was the hint that she knew about the midnight hours. Once I was up, I was wide awake.

Not so with Jack. Getting him out of bed took Mormor, the three children already awake, and it was the signal for my mother to rise, too. We sang, we threatened, we pulled covers, we teased, we argued. Mormor, almost out of patience, but still the only serene individual in the house would warble out, "Lazy Jackie, will you get up, will you get up, will you get up?" with all the gusto of an army bugle. And most of the time, that did the trick!

Then came the equally boisterous breakfasts, with toast by the yard, oatmeal by the gallon, and in the background the little tunes.

Mormor's songs weren't always hymns, but they always packed a message. She sang "Let A Smile Be Your Umbrella," "The Best Things in Life Are Free" and other popular tunes as they came along. Some she liked just because they had happy tunes.

WHEN she sent us off to school, she stood waving at the kitchen window until we were out of sight. Janet again was first, then Bud, then I, then Jack. He was always last, and once he was even more late than usual because Mormor had not been at the window and he came all the way back to find out what was wrong.

Foolish little things to remember, perhaps, but these are the memories that make families. During World War II, when the boys were home on leave and ready to return to camp, they would ask Mormor not to come to the depot. "Just stand at the window and wave," they would say, and she did, with not a tear they could see—just that lovely dimpled smile and that loving glow in her blue eyes.

Mormor, you know, is Swedish for "Mother's mother," and it was almost in desperation that we came to use the name exclusively. We started out saying "Grandma," but when "Grandma" became her name to everyone in the church, to the butcher, the grocer, the milkman, the mailman, anyone and everyone's children, and even to some people as old as she, we started saying "Mormor." We were so afraid people wouldn't know she was *really* ours.

Our accomplishments were often lost in her importance to everyone. When my first son was born, our local newspaper carried a little story, "Grandma Swenson is now a Great-Grandmother." I was only the child's mother. Another story said, "Grandma Swenson on trip to Chicago." Of course, my mother and my two brothers went along, and they only drove the car through a terrible sleet storm. I guess Mormor was our one claim to community fame. (*Continued on page 57*)

NEW **Billy Graham CRUSADE FILM**

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CHRISTIAN SCIENCE



In the conviction that we need to listen also to those with whom we do not expect to agree, indeed, cannot agree, and that in the listening our own faith finds strengthened foundations, CHRISTIAN HERALD offers a new series, "Toward Understanding." These occasional articles will give articulate spokesmen of religious groups about which the average Protestant has only scant and often inaccurate knowledge, the opportunity to speak for their position. Robert Peel has taught English at Harvard University and literature and philosophy at Principia College, Ill. (an institution for Christian Scientists). Following World War II he was an editorial writer for The Christian Science Monitor. In 1958 his book Christian Science: Its Encounter with American Culture was published by Henry Holt & Company.

Because, as Mr. Peel states, "the Christian Science system of capitalization is very important to the proper understanding of its teachings, since certain words stand for Deity when capitalized while having the ordinary sense when used in small letters," CHRISTIAN HERALD in this article follows the author's capitalization style.



What Is It?

By ROBERT PEEL



Christian Scientists are sometimes thought of as cheerful people who don't go to doctors, don't smoke or drink, don't have ministers, and do have a very fine newspaper called *The Christian Science Monitor*. All these miscellaneous facts are true, but they would not mean much unless they were related to a central theology which gives meaning to each of them.

The single most important fact about Christian Science is that it is *Christian* Science. It is rooted in Christian experience; it is dedicated to Christian ideals; it takes its authority from the Christian's Bible; it worships the Christian's God.

Every one of these statements has been challenged at one time or another by critics who have not understood its theology or its terminology, but Christian Scientists endeavor to prove their Christianity by their lives rather than by argument. They take seriously the Master's statement, "By their fruits ye shall know them." Although they do not have special ministers to preach the gospel, they do regard the healing work carried on by Christian Science practitioners—and in some degree by all earnest students of Christian Science—as one of the most effective ways of taking the gospel or good news of salvation to humanity.

Most people who turn to Christian Science in adult years have a Protestant background, though some have been agnostics or adherents of non-Christian religions. But all who come to it with the serious intention of putting its teachings into practice find that they must accept the Saviour's words, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Moreover they must meet the test of (Continued on next page)

Interior, Mother Church, Boston,
Mass., founded by Mary Baker Eddy.

Christian discipleship which he set for his followers.

What does this mean to a Christian Scientist? It means that salvation is reached only through learning to know God aright. The divine nature has been revealed for all time through the life and teachings of Christ Jesus, but blind belief in him is not enough. In order to do the works he expected of his followers, we must understand the divine Principle of those works; we must draw closer to the heavenly Father whom he revealed as immortal Life, omnipotent Truth, infinite Spirit, eternal Love.

The Master himself said with great humility, "I can of mine own self do nothing" (John 5:30), and, "Why callest thou me good? there is none good but one, that is God" (Matt. 19:17). In explaining his mighty works, he declared, "The Father that dwelleth in me, he doeth the works" (John 14:10), and later he told Mary Magdalene, "I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). In thus turning his followers to the one source of all good, Christian Science holds, he showed that the same power by which he healed the sick, the sinful and the sorrowing was available to all who understand his teachings and obey his commands.

Christian Scientists believe that the Truth he lived and taught is just as much present today as when he walked the Galilean hills, and it is this ever-present divine Truth which they understand to be the Christ or Messiah. Hence the distinction they draw be-

tween the human Jesus—who was born of a virgin, lived in the flesh, endured the cross, rose from the grave, and finally ascended above all materiality—and the incorporeal, eternal Christ, the divine manifestation of God.

In the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, we read on page 26: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life; I and my Father are one.' This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him."

FURTHER on the same book declares: "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea—the reflection of God—has come with some measure of power and grace to all prepared to receive Christ, Truth."

It was in an hour of great need after an accident in 1866 that Mrs. Eddy experienced the restorative power of the Christ as she pondered Jesus, healing of the palsied man in Matthew 9. Her discovery in her own experience that the healing Christ-power is still available to men led her—already a lifelong Bible student—to a more intensive study of the Scriptures to discover the spiritual law governing such healing and this in turn led to her founding of the metaphysical system she called

Christian Science, or the Science of Christ, and to her writing of *Science and Health*.

At first she hoped the established churches would accept her discovery, but when this hope met with disappointment a tiny group of her students in 1879 voted under her leadership to organize the Church of Christ, Scientist, as a church "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (*Manual of The Mother Church*).

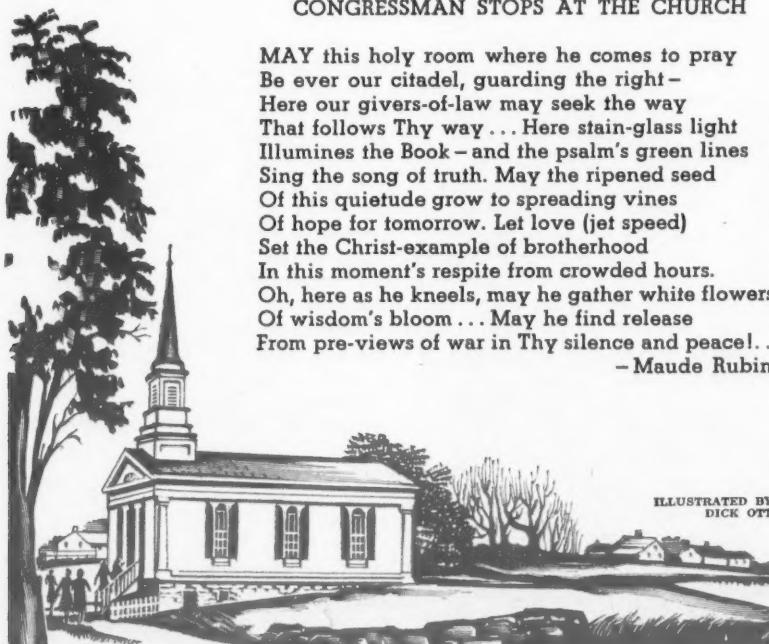
Today, The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, has nearly 3,300 branches throughout the world. These churches are democratically self-governed within the general framework set by the *Church Manual*. The only "preachers" in these churches are the Bible and *Science and Health*, and the only "sermons" are the lessons comprised of citations from these two books which are read in the Sunday services by two lay Readers elected from and by the local church membership. Incidentally, Christian Scientists study these "lesson-sermons" daily before hearing them read on Sunday.

In addition there are the weekly Wednesday evening meetings where spontaneous testimonies of healing are given by members of the congregation. These testimonies include numerous instances of divine guidance, character reformation, adjustment of personal relations and so forth; but of course it is the healings of physical disease by spiritual power which are best known to the general public. Nevertheless such physical healing is by no means the most important aspect of Christian Science.

This last statement requires explanation. Undoubtedly the rapid growth of Christian Science in its short history is largely the result of its remarkable healing work. Many people have turned to it only when the doctors could do no more for them, and the hundreds of thousands of healings on record in its 90-year history include many carefully verified cases of tuberculosis, cancer, polio, pneumonia, bone fracture and other organic conditions as well as of diseases generally classified as functional or psychosomatic. But Christian Science is a religion, not a healing cult, and these cures are considered valuable only as they prove the power of God and lead to a closer communion with Him. They are considered to be among the "added things" of which Jesus spoke when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The great message, the great con-
(Continued on page 79)

ILLUSTRATED BY
DICK OTT



'Druther Be Mad!

By WILKINSON BARTON

WHEN I WAS A CHILD and spending the summers with my family on a farm near Contoocook, N.H., we were always intrigued by the story of the old Ward Brothers who lived "up Bos-cawen way." We would drive by their weather-scarred frame house—not a soul was ever in sight—and my father would tell me about the outlandish spat the brothers had had some 20 years before.

No one could recall just what the spat had been about, but whatever the origin of the bad feelings, the result had been that one brother had meticulously walled up the doorways leading from one half of the house to the other and proclaimed the northern section as "his" and strictly "off limits" to his kin. They had lived that way ever since, never speaking, and just as separate from one another as if they lived in different states.

One day, the older brother had been asked if this cantankerous arrangement had not proved to be a little bit difficult. (His half of the house had the kitchen, but no bath; his brother's had a bath, but no cooking facilities save an open fireplace.) He replied that the set-up, quite (Continued on page 74)



ILLUSTRATED BY DAVID STONE

*The other fellow may not
be at fault! The author
tells how to hang onto your temper*

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By JAMES A. DAVIDSON

BEGINNING AT HOME

"The story begins . . . with Zacharias, whose wife was Elizabeth. . . They were both truly religious people, blamelessly observing all God's commandments and requirements."—Luke 1:5*

THE MOST SIGNIFICANT thing you can do in your Christian life today is to make sure that your home is completely Christian. The condition of your home relationships will be reflected in all that you do and say. If it is a happy home where Christ is a living Presence, His spirit will shine forth from your life. If it is unhappy, if your marriage is being overtaken by storms of disagreement, that spirit will be reflected in your daily life.

Marriage for some is an endurance contest where husband and wife say, "I'll put up with you if you'll put up with me." For others, it is an armed truce and the marriage partners say, "I won't do you any harm if you don't do me any." For yet others, it becomes a declared war, where two people trying to live together under the same roof despise, criticize and seek to embarrass one another. Clergymen, psychiatrists, social workers, marriage counselors and the divorce courts are kept busy by people who thought at one time they loved each other but have lost the romance, the glow, the beauty and the wonder of married life.

Jesus was not timid in speaking of the problems of marriage and home life, and He said significant things about divorce and the spirit which breeds it.

*From *The New Testament in Modern English*, by J. B. Phillips, Macmillan.

It was natural for Luke in setting the scene of the coming of God's Son to say that the whole glorious story began with a man and his wife. He says "The story begins . . . with Zacharias, whose wife was Elizabeth. . . They were both truly religious people, blamelessly observing all God's commandments and requirements."

So many of life's great experiences begin with two dedicated people, a man and his wife.

Paul in the 13th chapter of I Corinthians described this completely Christian relationship in terms of love that works itself out in daily life. Read that chapter again and you will discover that written all across it are very down-to-earth applications of Christ's spirit. Henry Drummond, the English scholar and scientist, said that if a person would read this chapter every day for six months, it would change his life. If two people who are having trouble with their marriage would regularly read this chapter and make a sincere effort to apply its precepts, I sincerely believe it would unite them in Christ's spirit.

When a marriage fails, or even runs into serious difficulties, long experience has taught us to look for three main causes. There are always secondary factors, but usually there are three trouble-makers.

The first might be called the conditioning of childhood. When a child is born into the world the parents are entirely responsible for the child's security, love and understanding. If it is a happy home (Continued on page 38)

CHRISTIAN HERALD PULPIT

Texas-born JAMES A. DAVIDSON, with a Ph.D. degree from the University of Pittsburgh, has been minister of churches in Texas, Maine, Massachusetts, Pennsylvania and Oxford, England, as well as chaplain to Airforce men in North Carolina and Okinawa, before coming to the First Baptist Church, White Plains, New York, in 1954. He has bicycled all over Europe, first with his wife in 1954 and again with two of his sons in 1952. The Davidsons have a son in medical school, two in college and one in elementary school.



CHRISTIAN HERALD

MY BROTHER IS SO HUNGRY

Hardly daring to hope, the little ones of China lift their eyes. Too many times there is no one to see, no one to care. When famine strikes, when disease snatches mother and father, there is no one to dry their tears or heal their hurts.

Thousands of them are finding their way to Hong Kong. And there on a beachhead of freedom, Christian Herald is answering the sobs of the children. Faith-Love Orphanage is busy with activity, ringing with the shouts of happy youngsters lifted into a circle of love. Food and clothing are provided—and more than these, a home and a foster father or mother.

Do YOU want a little girl—or a little boy? Would you like to have a stake in tomorrow? Today, you can build a rainbow of peace—one end on the doorstep of China, the other on the doorstep of your own home.

For fifteen dollars a month you can "adopt" a child. Fifteen dollars a month will save a child for tomorrow—a child strengthened, loved, given faith—through your gift. You receive a picture of the child. You are told his previous history, what games he likes to play, what his chores are in the orphanage. You have the rare privilege of corresponding with "your" child yourself—and of receiving letters in reply. And at any time you may cancel the arrangement. Nothing binds you but the heartstrings of a child.

You don't have to send a year's support now, not even support for six months. Just fifteen dollars—so that we can tell one more child somebody wants him!

The need is so great! Even now construction is under way to provide for 1,000 more homeless, parentless waifs. *We must not fail them!*



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DOCTOR POLING

answers your questions

At the All-American Conference to Combat Communism, in Columbus. L. to r.: Harold P. Nuttar, retiring chairman; Thomas J. Cuite, chairman-elect; Dr. Poling, honorary president.



Nixon's Religion

Our pastor implied in his sermon today that Richard Nixon is not a Christian.

He said the Protestants would not have much choice in the coming election as one candidate would be a Roman Catholic and the other "nothing." Is this so?

CALIFORNIA

O.K.

Not so. Richard Nixon, whom I met first when he was 15 years old, is a member of the Friends Church in South Whittier, California. Since his move to Washington he, with his family, have been in regular attendance and participation at a Congregational church near their residence.

"Religion" in the Bible

Somewhere I have read that the word "religion" appears only seven times in the entire Bible. Is this true?

ARKANSAS

Mrs. G.P.

It is true. The word "religion" appears five times: Acts 26:5; Galatians 1:13; Galatians 1:14; James 1:26; James 1:27; the word "religious" twice: Acts 13:43; James 1:26.

"Miracles Only Psychological"!

In a question in the March issue of CHRISTIAN HERALD, Wartburg College, Iowa, was named and it should not have been. The question was asked by a correspondent who referred to a student in this college as having made certain statements concerning Saul's vision on the Damascus Road. The question itself should have been printed without reference to the college attended by the student, for the views of this student are

diametrically opposed to the teachings of this fine and evangelical institution.

Protestant Ads

Have you seen the newspaper ad "Do Lutherans Believe Theirs Is the Only True Religion?" Isn't this an answer to your recent question, "What is Protestantism doing to combat those K. of C. ads?"

PENNSYLVANIA

C.S.

What the Lutherans are doing is most commendable. It is a good, and very good, beginning, but it should be followed by many more such programs. Only a comprehensive national advertising campaign is the real and final answer to this question.

Form of Address

Our pastor tells us that members of the Reformed Church should not address a Roman Catholic priest as "Father." He uses a Scripture reference which tells us not to call any man "father" in a spiritual sense since only God is Our Father. Is he correct? How, then, should we address a Roman Catholic priest?

MINNESOTA

I.O.L.

The interpretation that the pastor refers to as part of our Protestant and Reformed heritage is correct. However, there are many Protestants who use "Father" in addressing Roman Catholic priests. Others use "Reverend." Some Episcopal clergymen are addressed "Father."

Tracts

Do you have any additional material that would be of help to one who has

been under very great pressure from representatives of Jehovah's Witnesses?

PENNSYLVANIA

M.K.

A CHRISTIAN HERALD reader has given me the following information: "Another Gospel" is a tract which tells how to deal with Jehovah's Witnesses, from The Life Messengers, Box 1967, Seattle 11, Washington. "The Bible and Jehovah's Witnesses" tells about their beliefs, from Faith, Prayer and Tract League, Grand Rapids, Mich.

Old Hymns Omitted

Did you read the article in Time magazine that said the Methodist Committee on Hymnology will ask the General Conference "to authorize a new Hymnal" that they hope will omit such hymns as "What a Friend We Have in Jesus" and "Blessed Assurance"? What do you think?

MISSOURI

M.L.B.

It is difficult for me to say what I think! Also, I hope that this is just another false rumor.

Certainly I want no hymn book that leaves out these great hymns and others like them.

Sunday Picnics

My questions concern the Sabbath and my fear of the Holy Day being turned into a holiday. After church my children and grandchildren come home with me for a meal and fellowship. As much as possible, preparation is made on Saturday. I feel there is nothing wrong here. But I am not so sure about attending a family reunion picnic of over a hundred persons being held in a city park after church services; the

CHRISTIAN HERALD

Sabbath day has been chosen because more can attend then. Also, am I wrong in attending the reunion of a church, now disbanded, after which a basket dinner is served? Besides wanting to do what Jesus would have me do, I feel I have a responsibility in setting an example for my children and grandchildren, who look to me for guidance.

ILLINOIS

M.H.A.

For me, at least, the question has its own answer. Under the conditions described, I certainly would not criticize the program and activities engaged in.

Clarification

I read through the entire copy of the December, 1959, issue of Methodist Adult Teacher and do not find the statement or anything like it, that "the Virgin Birth is too technical and controversial for the Christmas lesson and should be avoided." Should you not have verified this matter before you answered the question?

NEBRASKA

N.W.

The statement to which this question refers appeared in the 1958 December issue of the *Methodist Adult Teacher*—page 29, the latter part of the first paragraph at the top of the page, in the left-hand column. The two concluding sentences of this paragraph are: "Does Mary deserve more attention than we have usually given her? (The subject of the Virgin Birth is too technical and controversial for the Christmas lesson. Avoid it.)"

Childhood Discipline

If it is evidently true that in so many homes "it is easier to indulge children than to discipline," and if results of such well-meaning parents who live "for their children instead of with them" are more and more disastrous, is

there any approach through some national organization by which a strong leader like you could be a spark-plug, so to speak, to overcome the tendency of the modern thinkers that early firmness and discipline are unnecessary?

VIRGINIA

E.F.S.

This magazine is unequivocal in its support of sound discipline for children, both in the home and in the public school. The best approach to the solution of the problem here suggested is through the home itself. Then through the schools. I am quite sure that personally I would not be in position to be a "spark-plug" (as you suggest) in a national campaign. But I am happy to report that there is a growing return to firmness and discipline, united with understanding love, always a "good example" as a "No. 1" requirement.

Use for Old Glasses

I have been told there is a place in New York where we can send old spectacles, both frames and lenses, to be made over for use in our mission fields. Do you know where this is?

MISSISSIPPI

A.H.M.

There are two such addresses: The Lighthouse, 111 East 59th St., New York 22, N. Y., and Marble Collegiate Church, 1 West 29th St., New York 1, New York.

Long Hair

I have a great desire to do God's will. I'd like your advice as regards the 11th chapter of Corinthians, especially the 15th verse, where it speaks of long hair as glory to woman and given her for a covering. Would you class it as sin to have it cut or going against God's will?

MARYLAND

R.R.P.

My personal opinion is asked. No,

it is not a sin for a woman to have her hair cut. Indeed, some of the finest and most blessed Christian women I know wear their hair shorter than my mother wore hers.

Struggling Seminarians

I once read in CHRISTIAN HERALD that a childless couple became happy in sponsoring a young man through college and seminary. My son is pastoring his second year in a Missouri Methodist church. His salary is low. He has four years of college and now he wants to attend seminary. With a family to support, he can't seem to save. He tried working and going to school but his health suffered and he had to quit. Do you know of any person or couple who would sponsor his three years in seminary?

MISSOURI

C.B.

This question and others similar to it have come to me from time to time. Certainly I would not make an appeal in *CHRISTIAN HERALD* for such financial help. The young clergyman once established in his church should be able to find within his circle of relatives and friends the financial assistance required to complete his educational preparation. In my experience there are scores and, indeed, hundreds, of worthy young men laboring under conditions similar to those faced by this apparently entirely worthy young clergyman.

Broken Commandments

Is it true that if we break one commandment we are just as guilty as though we broke them all?

OREGON

R.I.H.

Certainly if we break one commandment we are guilty, but the breaking of one is hardly universal guilt. The important thing is to repair the damage. Ask for and receive forgiveness.

Cars and Scholarship

Our son has just passed his automobile driver's test. He is an honor student in his high school and wants an automobile. We are hesitant. What is your advice?

ILLINOIS

W.B.M.

Well, this is a terrific dilemma for parents to face. Another has commented, "if he does get the car, it seems pretty clear his stock with the girls may go up, but his marks will go down." Here is evidence offered. An Idaho study showed that not one straight-A student owned a car, and only 15 per cent of the B students owned one—but 41 per cent of the C students had cars, and 71 per cent of the D students. Among the flunkers in this particular instance, a "spectacular 83 per cent owned cars." I realize that I am not answering the question, but I am at least providing some food for thought.

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Buffalo-Niagara Falls, N. Y.	WJWL	7:30 a.m.	New Orleans, La.	WJMR	5:15
Bennettsville, S. C.	WBSC	6:15	New York City	WOR	6:45
Boise, Idaho	KGEM	4:15	Norfolk, Va.	WLLOW	6:15
Borger, Tex.	KHUZ	5:15	Philadelphia, Pa.	WDAS	*
Butler, Miss.	KOFR	4:15	Phoenix, Ariz.	KOY	10:15
Camden, Ohio	WAND	6:15	Pittsburgh, Pa.	KGON	3:15
Corbin, Ky.	WCTT	6:15	Portland, Ore.	WIBU	5:15
Cheyenne, Wyo.	KVVO	4:15	Poynette, Wis.	WIBU	5:15
Chicago, Ill.	WAIT	10:05 a.m.	Providence, R.I.	WRIB	6:45
Cleveland, Ohio	WVVA	6:15	Raleigh, N.C.	WKIX	6:45
Culpeper, Va.	WRR	12:00	Reidsville, N.C.	KBEN	3:15
Dallas, Tex.	WMSL	5:15	Richmond, Va.	WLEE	7:00
Decatur, Ala.	KIOA	*	Roanoke Rapids, N.C.	WCBT	6:15
Des Moines, Ia.	WJOU	5:15	St. Petersburg-Tampa, Fla.	WLCLY	7:45
Florence, Ala.	WJBB	5:15	Salt Lake City, Utah	KALL	7:45
Haleyville, Ala.	WJBB	5:15	San Diego, Cal.	KSON	3:15
Hartford-Manchester, Conn.	WINF	6:15	San Francisco, Cal.	*	*
Heidelberg, Mo.	KXW	4:15	Seattle, Wash.	WRC	*
Jacksonville, Fla.	WZOK	8:30 a.m.	Sylacauga, Ala.	WFEB	5:15
Louisville, Ky.	WTMT	9:45 a.m.	Tucson, Ariz.	KTUC	6:30
Los Angeles, Calif.	KHJ	10:30	Washington, D. C.	WOL	9:30 a.m.
Mayville, Ky.	WFTM	6:15	West Palm Beach, Fla.	*	*
Miami, Fla.	WKAT	8:15 a.m.	Wilmington, Del.	WAMS	6:15

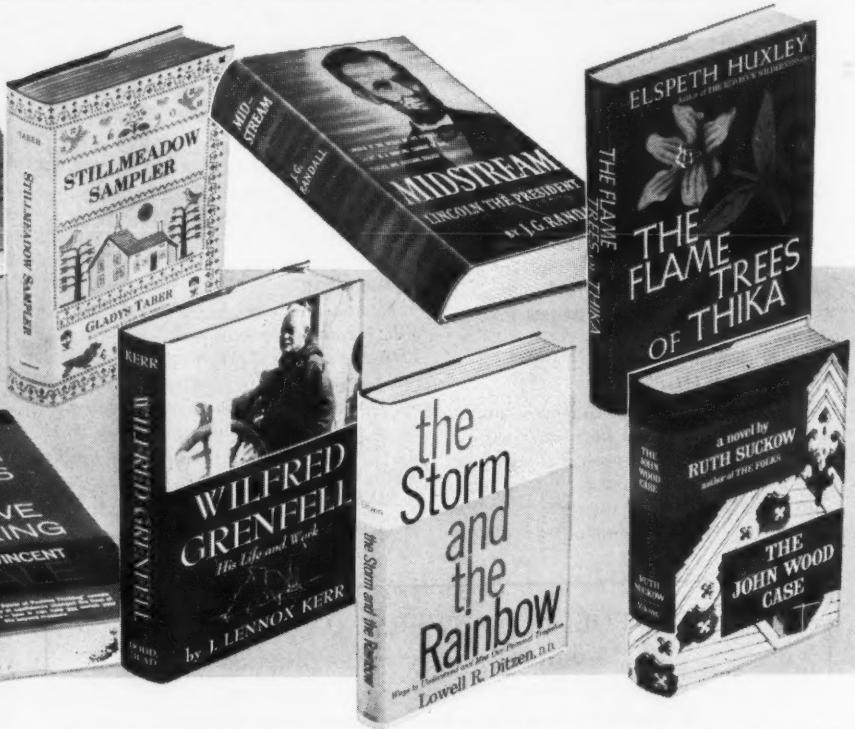
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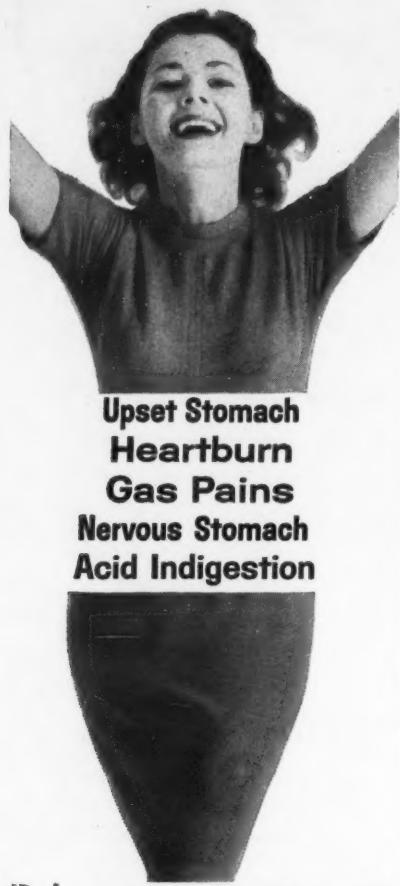
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Beginning at Home (Continued from page 32)

and the child grows normally, he feels surrounded by this parental care. A boy normally grows to manhood identifying himself with the father, becoming masculine, with a desire to express his strength. The girl identifies herself with the mother and takes on the normal qualities of gentleness, femininity and maternal attitudes. However, when there is quarreling, bickering, neglect, or rejection by parents, or when one child is smothered by possessive parents, normal growth is frustrated and stifled.

When a child is over protected he becomes either weak and dependent or arrogant, aggressive, cantankerous, inflexible and stubborn. These deep-seated, warped attitudes of childhood can be carried over into married life, creating havoc.

The second conspirator is immaturity. Paul said, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." (RSV) But when we assume the responsibilities of marriage we do not always put away juvenile interests.

At birth we are completely selfish. Some people never escape the selfishness of childhood. Others stop at inviting half-way houses. When such a person assumes the responsibilities of marriage and home still looking out for himself, trouble is bound to ensue.

It is not wrong to love one's self. Jesus recognized the problem and admonished his followers to "love thy neighbor as thyself." Maturity is the capacity to care *as much* for the feelings and welfare of another person as you do about your own affairs. Unselfishness, the hallmark of emotional maturity, cannot be acquired overnight.

It may be encouraging to some who have reached middle age to know that experts in this field do not expect to find maturity in the first two decades of married life. But maturity must appear, if life is not to remain permanently juvenile, in the middle years. "Before the middle years, it is too early to change. After the middle years, it is too late." All too often childhood's immaturity lasts into the forties and fifties, demanding more than a partner is ready to give, wanting precisely what it wants when it wants it, exhibiting hurt feelings, tantrums and sulks.

The third enemy which often creates unhappiness is the potential antagonism between men and women. Psychiatrists tell us that through the years men and women have developed a deep-seated antagonism for one another. Men and women are potentially jealous of each other and unless there is real

Christian love that unites them, it is very easy for them to compete with, or even to hate, one another.

Women tend to resent men because they expect women to be self-effacing, subservient and to appear inferior. Men resent the opposite sex and fear them because of their biological superiority. Woman survives birth better, lives longer, can stand more physical pain and shock, and her brain is larger in proportion to her body—although they say that the size of the brain does not normally govern intelligence! Furthermore, man is emotionally less stable. The incidence of alcoholism, suicide and insanity is greater in men than in women—in fact, twice as many men as women become insane. Competition in business and professional life gives these latent antagonisms opportunity of expression.

These basic physical and emotional differences between the sexes make it easy for men and women—especially husbands and wives—to become jealous of each other. But marriage must be a partnership where each personality complements the other. The particular strengths and weaknesses must be blended to create a firm emotional foundation for congenial fellowship.

Turning now from the three sources of difficulties and problems within the home, let us consider some of the ingredients which go into creating a successful and happy home. One has only to read the great love chapter again to discover that Paul did not deal in theory. He was practical. One may find here no less than six qualities which go into making a happy marriage.

THE first element is the ability to communicate—and to do it in the spirit of love and kindness. The ancient Spaniards said that "to know all" was to "forgive all." Paul's determination is that "... I shall understand fully, even as I have been understood." To speak frankly and honestly requires perseverance and insight. The ability to express in love one's mind and heart so as to be fully understood is a rare quality. A wife said, "We just can't talk to each other any more." No matter how much love you have in your heart for the other members of your family, unless you put it into words it will create very little understanding. On the other hand, it is difficult for two people to continue to disagree very long if they are able freely to talk to each other, to keep avenues of communication open. How many members of our families have been given "the silent treatment"? A wall is built which nothing but the warm friendly love of Christ can melt.

The second element in happy marriage is a down-to-earth honesty that is free from fraud and deception. Of course, just telling the truth to one an-

other in love is the beginning, but it extends to the sincerity and trustworthiness of every attitude toward one another, and the maintaining of feelings which create trust and confidence. In between the poles of honesty and dishonesty there is often a hazy area, a kind of twilight zone of concealment, which is not completely dishonest and yet not absolutely honest, an area in which husband or wife hide their own feelings or conceal things which, when shared fully, would contribute immeasurably to family solidarity.

How can there be complete harmony, for example, when a husband feels it his prerogative to handle all business affairs by himself? How can a family know when to be normally extravagant or properly careful and frugal if sufficient knowledge of financial affairs is not shared? On the other hand, how easy it is for the wife to tell a child who is involved in some trouble, "Let's not say anything about this to father, it will make him unhappy." This area of seemingly innocent concealment may become an area of deception which can create havoc. So much better is Paul's suggestion that "Love bears all things, believes all things, hopes all things, endures all things."

The third element is appreciation. What miracles can be created when one is willing to express sincere appreciation. A woman will work her fingers to the bone for her husband and children if she knows they truly appreciate her efforts. Love is indeed "gladdened by goodness" and "rejoices in the right" as Paul puts it. Spontaneous expressions of admiration or thanks can lighten the most difficult task. Men are often remiss in voicing their approval and encouragement and affection. We often take for granted that our wives must know we love them and appreciate them even without our speaking of it. It is a sad commentary on some marriages that when appreciation is spoken it brings a reaction of astonishment or even of suspicion: "There must be something wrong; it isn't like him!"

The fourth element is simple good manners and consideration. Paul says, "Love is not arrogant or rude . . . does not insist on its own way . . . is not irritable or resentful." It is a strange phenomenon, but many a husband will be gallant to the wife of a neighbor or friend but lose that spirit when he talks with his own wife across the breakfast table! A husband will go out of his way to be especially courteous to a woman whom he meets but once, and falls into casual rudeness toward the one with whom he lives day by day for a lifetime. No wonder a marriage counselor says that after listening to case after case he has concluded wryly that the main causes of divorce in this country

(Continued on page 41)

Pin

Passing through the wards, I saw a little girl sitting on the floor. She looked up at me with such a friendly smile. She was so sweet and attractive, I stopped to pat her gleaming black hair. Then I saw that leprosy had eaten her toes and a part of her feet. "Poor little brave girl," I thought, "how can you smile when you have no feet?" Then the old saying came to my mind, "I complained because I had no shoes until I saw a man who had no feet!" Pin (just Pin—she has no surname) is a little orphan girl, around 9 or 10, in faraway Thailand. She has never been to school but is intelligent and very winsome.

Leprosy is not hereditary but is contagious. A healthy child left with leprosy parents is certain to contract the disease. CCF helps to remove such children to school colonies and keeps them safe from leprosy's horrors. To let them remain with infected parents is like leaving children to play in a river infested with crocodiles. Yet many remain for the lack of funds to save them. CCF helps children like Pin, too, who are leprosy. She needs to have her legs amputated, her disease arrested and then, later, with artificial limbs she will be able to stand up again.

CCF also assists blind, deaf, crippled, retarded and tubercular children. But the greater number of the children are orphans, refugee or "cast off" children—normal except for their hunger, homelessness and neglect. There are children who need help because they have never eaten a full meal, never worn anything but rags. Some of them have never even been in a house. There are children who sleep on the streets and search refuse cans

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—for whom a spoiled banana is a treat! In India, parents within the past two months have sold their children for as little as seventeen cents, hoping the purchaser would feed them when they could not. Children like these can be cared for in a CCF home. The cost is the same in all countries listed below—\$10.00 a month.

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What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

Selected by
RACHEL HARTMAN

"I Remember"

The Watcher

*She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate.
And though we mocked her tenderly
Who had such foolish care,
The long way home would seem less long
Because she waited there.
Her thoughts were all so full of us,
She never could forget!
And so I know that where she is
She must be watching yet,
Waiting till we come home to her,
Anxious if we are late—
Watching from Heaven's window,
Leaning from Heaven's gate.*

Margaret Widdemer

From Carol J. Thompson, Cloquet, Minn.

Breaking away from the sureness of the soft dark soil;
Facing a whole new world of surroundings:
A world of drenching rain and scorching sun,
With blinding light and sweeping wind.

Yet what plant would choose to stay forever
In the dreary sureness of the soil?
Never risking the invigorating dangers of wind,
And sun and drenching rain,
Never feeling the painful tug of new growth,
Or the joy of giving to the earth its greenness
And to the earth its fruit and beauty?

Gladys L. De Pree

From Velma Kirch, Mt. Vernon, N.Y.

*It is May! It is May! And all earth is gay,
For at last old winter has passed away,
He lingered awhile in his coat of snow,
To see the delicate primrose blow,
He saw it and made no longer stay
And now it is May. It is May! It is May!*

From a McGuffey Reader
From Charlotte M. Froelius, Sugarcreek, Pa.

LORD, deliver me from blinking out my earthly days like a contented toad. Let me find Your works forever new, wonderful, challenging. Let me pass on, please, while I'm hepped to the heels over a new project. While I'm here, let me learn to ignore my creaky body. I'll be so grateful, Father, if you help me keep my mental motor running.—Verle Andres in We Turn New Leaves

From Mrs. Emmy S. Gregor, Shaker Heights, Ohio

*My mother, who boasted of no degree,
Was tutored in philosophy.
Five butter beans within a pod
Were generosity from God.
A broom could sweep the shadows out;
Churning put many a fear to rout.
A young pear tree in bridal veil
Was beauty's triumph over the gale.
And every star that blinked on high
Was proof that, body and breath put by,
No darkness was so vast, so deep,
But that the Shepherd would find His sheep.*

John Robert Quinn

From Mrs. Floyd W. Ewalt, Bay Village, Ohio

Beginning at Home
(Continued from page 39)

are not alcoholism or infidelity or wife-beating, but the masculine habit of ignoring wife and children at mealtimes and the feminine habit of interrupting a husband in the middle of his best story!

The fifth element is flexibility—the willingness to see things from another's point of view, to give and take. Many people do not like to change and for some any change is most upsetting.

Possibly the most important element of all in creating a happy marriage and home is the ability to see things as they are and not as we would like them to be. The quality of realism helps us to keep our feet on the ground. It is often the rarest and most difficult element to get hold of and maintain. It is natural for courtship and marriage to begin with breathless romantic love which is blind to any faults in the one so greatly loved. When Paul says that "love bears all things, believes all things, hopes all things, endures all things," he certainly meant that love is realistic. Successfully married people learn to take each other with all the faults and flaws of personality, "for better or for worse." We accept each other as we are with all our hopes and dreams and aspirations and create a relationship where love can be applied in practical ways.

Life is to be lived, enjoyed and made as successful as circumstances allow. But we cannot always control it or refashion it according to our desires. There will always be situations where our preferences will not prevail, where circumstances are stronger than we are, where things we do not like will happen no matter what we do. This is a law of life and to deny it or fail to admit it, or adjust to it, would be a refusal to face reality. This is true of life in general and of married life in particular. Marriage can only survive where two partners face one another with all their faults realistically, and beginning right where they are, build a happy marriage of material at hand.

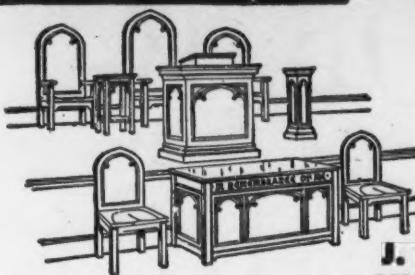
Paul must have been thinking of two people walking hand in hand through the golden years when he said, "Now abideth faith, hope, love, these three, but the greatest of these is love."

The secret of it all is beautifully stated in the words from the Protestant Episcopal Marriage Commission:
Christ at the Marriage Altar.
Christ at the bridal journey.
Christ when the new home is set up.
Christ when the baby comes.
Christ when the baby dies.
Christ in the pinching times.
Christ in the days of plenty.
Christ when the wedded pair
Walk toward the sunset gates.
Christ for time; Christ for eternity.
This is the secret of home. ■

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By HALFORD E. LUCCOCK

Daily Meditations

Sunday, May 1

READ EPHESIANS 6:13

IN A SERMON by a notable American preacher a few years ago these words appeared: "Christianity has grown soft, sentimental, saccharine. It has become too much flute and too little trumpet." That sounds exaggerated but it is well worth thinking about. In many places there is too much of "gentle Jesus, meek and mild," and too little of "the Son of God goes forth to war" . . . "who follows in His train?"

There is large room for the trumpet in the Christian faith and life. There is a war going on against evil.

May we be fighters for good in the cause of Christ. In His name, Amen.

Monday, May 2

READ JOHN 20:31

SOMEONE HAS REMARKED that "nothing is easier than not to read a book." Think it over and you will agree with it. We get involved in business, in things of all sorts, that the habit of reading may be crowded out of our lives. That is especially true of the reading of the Bible. We read that prayer is the Christian's vital air. So also is the reading of God's Word. It is so easy to drop it. It takes a struggle to continue it. But there is the great reward of keeping our Christian life a living thing.

A glory gilds the sacred page, O God. May we be diligent in seeing Thy glory in the revelation of Thy word. In Jesus' name, Amen.

Tuesday, May 3

READ II CORINTHIANS 6:1

A POET once declared that it is the task of poetry to "create something unusual out of the most usual experiences."

That, in another sense, is the task of the Christian. The most ordinary things become truly extraordinary and un-

usual when we deal with them in the spirit of Christ. Our Christian faith enables us to transform the common things of life and discover new glory in them—family life, our daily work, our friendships, our worship.

Grant, O God, that we may bring our fellowship with Thee into all the details of our lives. Amen.

Wednesday, May 4

READ MATTHEW 18:44-46

HERE ARE SOME of the common dangers of life: to choose the lower rather than the higher; to rest content with less than the best; and to set up as our ideal a loyalty that is deliberately selfish, sectional and second-rate. To avoid these dangers there is need for the deliberate search for the best.

Help us to seek the pearl of great price in the Kingdom of God and to find the excellent way that Christ showed to us. In His name, Amen.

Thursday, May 5

READ I PETER 5:7

ONE CONTINUAL PROBLEM we have to live with is the worry that gets us down. One man, in a discouraged mood, said that if you don't worry, you will go to the poorhouse; if you do, you will go to the lunatic asylum! Life is not as bad as that! But we do need to distinguish between the right kind of worry and the wrong kind. The right kind of concern for us to have is to do our best in tasks that confront us. We need to be deeply concerned—over our responsibilities and the needs of others. But there is freedom from a gnawing worry over things which we cannot change. That freedom from such a breaking-down worry comes from trust in God.

Help us to cast all our cares upon Thee, O God, knowing that Thou dost care for us. In Jesus' name, Amen.

Friday, May 6

READ MATTHEW 26:1-4

TAKE THIS CLAUSE from the Gospel of Matthew into your mind, "When Jesus had finished all these sayings." What happened then? After the saying comes the deed. When the sayings were finished, then Jesus went out and faced arrest and trial and crucifixion. The sayings were wonderful, but the deed was more wonderful than the sayings.

Remember always that after the sayings we make, there comes the deeds that we do. But sometimes after the beautiful words, there comes nothing. Our Gospel is not in word only but in deed.

We thank Thee, O God, for the words of our Gospel. May we keep them in heart and mind. And may we put the words into deeds. Amen.

Saturday, May 7

READ II CORINTHIANS 6:4, 6

THERE IS a little town in Illinois which is called "the town that became a museum." It is the town of New Salem, Illinois, where Abraham Lincoln lived as a young man and worked in a general store. History of the past has overwhelmed the present. The town is so full of relics and of exhibitions of things that were in the town in Lincoln's time, that it has really become a museum rather than a living town.

That is one danger that faces a church—the danger that it may become a sort of museum. A church may live in the past, it may keep talking of how things used to be, that it is no longer a living power for today but a museum of yesterdays.

Help us, O God, to use the past as a power for action in the present.

Sunday, May 8

READ PROVERBS 31:25-28

TODAY IS OBSERVED in many

CHRISTIAN HERALD

churches as Mother's Day. It is fitting that a festival of remembrance be held for all the good that has been accomplished by mothers. There is a danger connected with this day, however. It is the danger that Mother's Day may be chiefly an occasion of sentimentalism, an affair of carnations, with little dedication to the ideal of self-sacrificing love which has characterized mothers at their best. We must not forget the "law of thy mother," the law of loving service.

Help us, O God, to honor our mothers by devotion to self-sacrificing love to others. In Jesus' name, Amen.

Monday, May 9

READ JOHN 14:1-6

IN A BOOK published during the First World War, *The Worn Doorstep*, there occurs this sentence: "There is something comforting about a place where many lives have been lived." That is true of a house. Consider that it is also true of a church. Many lives have been lived in the fellowship of the church, and in that heritage have been greatly comforted. Also, think of some of the great chapters of the Bible. How many lives have been lived in the 14th chapter of John, the Twenty-Third Psalm, the 13th chapter of I Corinthians!

Help us, O God, to make our dwelling place where so many of Thy children have lived, in Thy church and in Thy book. Amen.

Tuesday, May 10

READ JOHN 4:13, 14

THINK OF THIS sentence as a description of the religious life. "Religious life to many is like a lavender spray pressed between pages of a book which has never been opened." Hardly a picture of a living religion which is a power in a life. The question comes to us, "Is our religion more than a lavender spray?"

Help us, O God, so to renew our inner life by communication with Thee that our religion may be a living power and not a dead thing. In Jesus' name.

Wednesday, May 11

READ EPHESIANS 5:5

ONE OF THE POPULAR cries raised by the people of Rome against the Christian martyrs in the Roman amphitheaters sounds very strange to us. The cry was, "To the lions with the atheists." Strange to call the Christians atheists. But from the Roman standpoint they were. They did not believe in the gods of Rome, in Venus, in Bacchus, in the Emperor as a god.

Today we need that kind of "atheism" on the part of Christians. We need



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the cultivation of a stubborn atheism, making clear that we do not believe or serve the gods of our market places, but one God, the Father of our Lord Jesus Christ.

Grant us grace, O God, to give our whole allegiance to Thee and to deny all idolatries. In Jesus' name, Amen.

Thursday, May 12

READ II CORINTHIANS 6:1, 2

ONE OF THE MEMBERS of the staff of St. Paul's Cathedral in London reports that the Cathedral is moving down Ludgate Hill at the rate of about one inch every hundred years. The church ought to move faster than that!

There are enormous evils and stern challenges which face the church in our day—the establishment of peace, the world-wide extension of the Gospel, the need and sufferings of many peoples. All these things demand, not leisurely postponement, but action now. "The Son of God goes forth to war" in our day. Do we follow?

May we hear the words saying, "Now is the day of salvation." Help us to move in Thy service, "now." In Jesus' name, Amen.

Friday, May 13

READ MARK 12:42-44

KARL BARTH, the theologian, wrote, "We believe in a civilization of things; Christ believed in a civilization of persons." Persons were always more important to Jesus than things. When He arrived in Jerusalem, one of His disciples said, "Look, Master, how great the buildings." But Jesus saw something more important—a person—a poor widow putting all her money into the collection for the poor. Let us remember that our country and we ourselves are measured by what happens to people rather than how great the collection of things.

Give us a deep concern, O God, for the welfare of people, quicken our sympathies and may we move at the impulse of Thy love. For Jesus' sake.

Saturday, May 14

READ LUKE 12:18-20

THINK OF OUR ACTIONS in life in terms of arithmetic. There are many people who have done far more with the arts of addition and multiplication than they have done with the ethical art of division. People add this and that to the property they already own. They seek to multiply their riches. The highest art is that of division. The rich fool multiplied his barns and added to his property. He never learned to divide his possessions with others in their need. Jesus called him a fool.

May we learn more and more, O

God, of the high art of division, so that we may look not only on our own things, but also on the needs of others.

Sunday, May 15

READ MARK 10:44

WHEN OLIVER WENDELL HOLMES was a very old man he went on walks near his home. He carried with him two things, a compass and a measuring tape. The compass helped him find the right directions; the measuring tape was used to measure the girth of trees which he loved. Faith in the God and Father of our Lord Jesus Christ gives us two powers which are symbolized by the compass and tape of Dr. Holmes. It gives us the true direction in life and the means to take the true measurement of things.

Help us, O God, to measure life as Jesus measured it, that we may see the things of greatest worth and importance. In Jesus' spirit. Amen.

Monday, May 16

READ PROVERBS 6:9, 10

ONE OF THE GREAT tasks of life, one of its great transitions is "the transition from dreaming aspiration to laborious doing." It is always a difficult progress and some people never make it in any great manner. They like to dream great things. They do not like to go to the trouble of doing them. Some one has called the going from dreaming to doing the conquest of mind over matter. The mattress says, "Rest awhile." The mind says, "Arise, put on your strength."

Grant, O God, that in our lives we may go from strength to strength and expend ourselves in Thy work. Amen.

Tuesday, May 17

READ PSALM 95:1, 2

YESTERDAY'S MEDITATION was on the subject of what worship does for a life. Today think for a few moments on the privilege of thanksgiving. A poet, Dorothy Ducas, writing as a non-believer, boasts that she could attend a funeral of loved ones and face ill-fortune without missing any God to believe in. Then she goes on to say that when she is in the fellowship of family and dear friends life brings joy. She writes, "How awful it is to have no one to thank." Surely in such time it is a great joy to have God to thank for all.

We have so many of Thy great gifts to thank Thee for, O God. May we never forget the privilege of thanksgiving. Amen.

Wednesday, May 18

READ ROMANS 14:12

THINK TODAY of our use of small

CHRISTIAN HERALD

sections of time which occur every day and can be not wasted but put to good use. Robert Louis Stevenson struggled with great sickness all of his life. When asked how he ever got anything done, when he had to devote so much time to illness, he said, "Treasure Island and other writing was tinkered in little sittings." He used the smallest pieces of time that he had.

Many things can be "tinkered in small sittings." Reading the Bible can bring great rewards if the small sittings are used. So with other reading that will strengthen the spiritual life. So with short prayers.

Help us to put our time in Thy hands, O God, that we may be good stewards of the hours and the days. In Jesus' name, Amen.

Thursday, May 19

READ JOHN 4:19

MOST OF US will remember the initials made familiar during World War II—"V.I.P." The letters stood for the words "very important person." It was used for people who were entitled to top ratings on planes and other privileges.

In the Christian view of life every person is, in God's sight, a "very important person." God looks with love on the last, the least, the lost. Jesus took a child in His arms. All children were very important persons. That is the wonder of our faith, that each person is dear to God and stands within His grace.

We thank Thee for the love which goes to each of us, O God. Help us to respond to that love with our love to Thee. In Jesus' name, Amen.

Friday, May 20

READ MATTHEW 6:32, 33

IN A BOOK about Leonardo da Vinci, the artist who painted the great painting of the Last Supper, there is recorded the queer ways of the man who was supporting him during the painting. This patron, again and again, would quite casually take Leonardo off the painting of "The Last Supper" and put him to work devising "ingenious mechanisms" for court theatricals. We think, what a stupid waste!

But we do something like that at times. We take the time that might be put into some important service to God, and set ourselves to doing something far, far less important.

Help us to see first the Kingdom of God and Thy righteousness and Thy service. In Jesus' name, Amen.

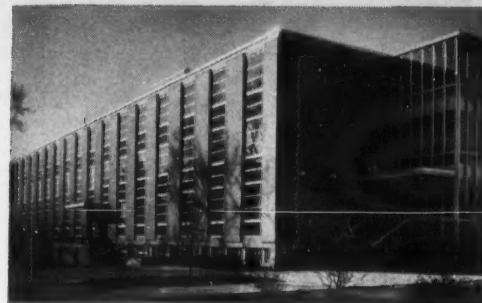
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READ HEBREWS 10:9

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there is at the top of the page, musical directions for the singing, such as "majestic" or "spirited" or "solemn." At the top of one of the hymns there is this direction, "For an easier key see number so and so."

When we stop to think of that suggestion, we realize that there is a great demand for "an easier key" in which to produce the Gospel. The words of the Gospel often seem too hard for us to live, without putting it into an "easier key." We read, "Love your enemies" and say, "Let's get something easier." Or, "Thou shalt love thy neighbor as thyself." We prefer something easier!

We thank Thee, O God, that Thou hast made clear the way we should go. Help us to live the truths of the Gospel as they are given. In Jesus' name, Amen.

Sunday, May 22

READ II TIMOTHY 1:7

JAMES CLERK MAXWELL, the scientist, developed his scientific curiosity early. At the age of 3, whenever he saw anything in operation, he would ask, "What's the go of that?" He always wanted to know what made a machine or anything else in motion go.

It is a good question. We look at a good life, a life of devotion to God and service to man, and ask, What is the "go" of that? What propels it? What furnishes the power? The answer is that the motive power of a good life comes from the power of God. It comes from Him in whose grace we stand and who makes us strong for all things.

For Jesus' sake, Amen.

Monday, May 23

READ MATTHEW 6:31-33

A YOUNG GIRL in a novel published a few years ago said, "Life's just too much trouble unless one can live for something big." That is profoundly true. Life is "a lot of trouble." Think of the endless hours of working and dressing and buying. That is "too much trouble" if life is just a little tea party for one. But if a person can live for something big, if he can add the strength of his life to human welfare, and to the Kingdom of God, life is a triumph.

Help us, O God, to measure life as Jesus measured it and to find in His service the big thing in life for us. In His name, Amen.

Tuesday, May 24

READ I JOHN 5:14

THINK TODAY about keys. Recall the passage in Bunyan's *Pilgrim's Progress* in which Christian and his companion were imprisoned in the castle of Giant Despair. Their situation seemed hopeless. Then Christian found that he had

a key in his heart. The key that fit the lock of the prison and set them free was the promises of God."

We too often seem to be in the prison of discouragement and despair. But we, too, have the same key that Christian had, the key of God's promise. If we rely on that we can escape from despair. Such a promise as "Lo, I am with you always," sets us free from fear.

Help us, O God, to lay hold of the promises in Thy word. In Jesus' name, Amen.

Wednesday, May 25

READ LUKE 19:41-44

ALMOST A HUNDRED years ago, two Frenchmen, the DeGoncourt brothers, heard a scientist make a prophecy to the effect that within a hundred years men would know how to split the atom. They said that when such a time came, God would come to earth swinging a bunch of keys and would say to humanity as shopkeepers say to their customers at five o'clock, "Closing time, gentlemen."

For unless some control is exerted over the use of nuclear fission and its energies are turned away from obstruction, it may be "closing time for our civilization."

We make our earnest prayer, O God, that Thou will give peace to the world. And may we all put our strength and service to the forces that make for peace. In the name of the Prince of Peace, Amen.

Thursday, May 26

READ MATTHEW 12:10-13

OUR SCRIPTURE for today is the story of Jesus' healing of the man with a withered hand. Think it over in relation to today. There are so many people who seem to have withered hands. Their ideas are good, often the very best. But their hands have no power. They cannot take hold of a job that needs to be done and put it through. Sometimes the hands are withered from disuse. Sometimes the hand seems to have no connection with the brain.

The hand and the mind belong together.

Take our hands and let them move at the impulse of Thy love, O God. In Jesus' name, Amen.

Friday, May 27

READ PSALM 119:33-36

A FEW YEARS AGO a large printing of Bibles was made in England. Over 200,000 were printed. In that edition, 32 pages were accidentally left out. For over a year no one complained to the publisher!

That meant that no one read the

Bible very carefully. It was, apparently, for hosts of people, a book to look at from the outside rather than a book to open and read, mark and inwardly digest. Would you have noticed 32 pages left out?

The entrance of Thy word giveth light, O God. May we bring our minds and wills to Thy word that it may dwell in us. In the name of our Lord and Saviour, Jesus Christ, Amen.

Saturday, May 28

READ PSALM 119:130

A YOUNG WOMAN who was just beginning to enjoy reading books, told some of her friends that she liked "books of friction." Of course she meant "books of fiction," but works of friction are good books to read! The books that start a disturbance in the mind, instead of putting it to sleep, the books that cause friction in the mind, are good books to read.

That is one of the high values of daily Bible reading. It does cause "friction" in the mind, and throws out sparks of light.

May the entrance of Thy word bring light into our minds. For Jesus' sake, Amen.

Sunday, May 29

READ PSALM 119:9, 10

THE SOUTHERN RAILROAD has had signs up in some of their stations giving three causes of accidents on the railroad, both by employees and passengers. The three causes the signs list are: 1) I didn't think; 2) I didn't know; 3) I didn't see. It is easy to see that such negligence can cause accidents.

Trace out the same causes of disaster in the field of religion. People give in to temptation that pulls them away from Christian obedience when they do not think clearly of what is demanded of Christian living. They come to grief when they do not *know* the way of Christ, and do not *see* what an evil course leads to.

Keep our minds and our hearts, O God. In the name of our Lord and Saviour, Amen.

Monday, May 30

READ JOHN 4:37, 38

TODAY IS MEMORIAL DAY. The words of the Gospel of John which are chosen for this day's meditation seem to fit the right mood of today, "Others have labored and you have entered into their labors." Today we pay honor to all those who have labored in whose labors we have greatly benefited. We include those who fought for our country, counting not their lives dear unto themselves. We honor also the workers in peacetime by whose labors our lives



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have been enriched. More than that, on Memorial Day, we should make renewed devotion to the spiritual welfare, as well as the physical welfare, of our country.

*Protect us by thy might, great God
our King. Amen.*

Tuesday, May 31

READ JOHN 8:36

CONSIDER ONE ASPECT of the world-wide work of the church. Barbara Ward, one of the most thoughtful

writers on world affairs, has written in her book, *The Interplay of East and West*, that "the West may not be able to export the idea of individual dignity and freedom without the Christian theology to which it is linked." If the world is to have freedom and dignity for individuals, it needs the Christian faith in a God from whom they come. The world-wide extension of the Christian faith is a necessary contribution to the world's freedom.

In the name of our Lord and Saviour.

How To Stop Teen Terror (Continued from page 10)

Granted, no child should be deprived or lack affection or be underprivileged. But let's not confuse the issue: this does not give him the license to hit an innocent man over the head with a brick or stab a woman as she walks home from the bus.

True, we must work with the one hand toward a better life for all youth: happier family life, emotional stability, opportunity, a fair shake. But with the other hand we must work just as hard to enforce respect for the rights and sanctity of others. No criminal transgression must be condoned as though it simply balanced off a real or supposed social injustice. Correct the injustice. But prevent the crime.

"Jersey Joe" Walcott, who struggled up from the slums to become a luminary in the sports world, said at a Senate delinquency probe in Washington, "Parents must make their youngsters face up to a knowledge of right and wrong. They must make certain that evil will be punished, and that no particular reward ought to be expected just from behaving yourself."

A second step, in the long range, is to lower the threshold of mischief.

It is natural for youngsters to want to disobey to some extent. When a boy commits some small infraction of society's rules, some peccadillo, there's usually a willingness on the part of adults to say, "Oh, he's just a red-blooded boy," or, "He's just showing a little spunk, that's all."

But we have gone from peccadillos to page one, from mischief to murder.

Studying juvenile delinquency at close range for the last fifteen years I have repeatedly found a pattern which, at first blush, seems to be contradictory. Youngsters want to break the rules; but they also want to be stopped from breaking them.

Actually this is not contradictory. Modern psychology calls it "testing the limits." The youngster wants to see just where society *really* draws the

line, whether the adult world really means it when it says, "No," just how much he can get away with before the limit is reached.

We have constantly been raising that limit-raising the threshold of mischief. A generation ago the rules were stringent and a youngster quickly reached the threshold of mischief by minor infractions. He knew where he stood. But today the threshold of mischief has been raised so high that a youth must steal a car or break a skull to reach the limit which once was set at stealing a watermelon.

A lawyer in a Brooklyn, N.Y., courtroom even attempted to classify murder as "mischief" in defending a member of a teen-age murder gang! "The boys decided to go out on mischief—mischiefmakers are no murderers," the lawyer contended. He admitted, though, that the "mischief" resulted in the beating and death of an innocent victim. A peccadillo?

IN Paterson, N.J., a 15-year-old boy, who had a long record of purse snatching, bicycle stealing and extorting money from schoolmates, finally was arrested for beating a woman to death with an iron pipe as she was on her way to church. The boy's father tearfully told reporters, "Everybody was too 'understanding'—the courts, Juvenile authorities, teachers and social workers. He's just a boy who got to taking too much for granted. He got away with little things and went on to bigger things because everybody was too 'good' to him."

Were they really "good" to him? Or would it have been far better for the boy if society had put its foot down hard when he stole his first bicycle? He would have found the threshold of mischief. He would not have had to "go on to bigger things" to find society's final "No." The lives of both the boy and his victim might have been spared.

Step three, in the long range war against teen terror, is to recognize the child's own need for discipline.

Discipline is not harshness. It derives

from the Latin word *disciplina*, meaning "instruction which is given." Discipline is teaching and its major purpose is protection. When we discipline our youth we protect them, first of all, from some of their own impulses which are difficult to control, and, second, from the possible consequences of their own misbehavior.

A father in Albuquerque, N. Mex., said to me, "I'd rather discipline my own children than to turn the job over to a cop or a jailer!"

Another father, in a Long Island community, said, "I have two sons in college right now, and, believe me, I disciplined them when they were young. Sometimes I hated to do it and felt it would be much easier to let them get away with it. But I'm glad I stuck to it—those boys thank me for it now. They still remember when I used to say, 'It would be a lot easier to spoil you—but that would be the most disloyal thing I could do.'"

Speaking of spoiling, one of the most oft quoted maxims in the whole field of child raising is, of course, "Spare the rod and spoil the child." But there's more to that than meets the eye.

In Cleveland, Rabbi Philip Horowitz gave me a transliteration of the original Hebrew of Proverbs 13:24—"Cho-saich shiv-to so-nai v'no." It means, "He who spares the rod *hates* his child." Another deep Biblical insight. Sparing the rod doesn't only spoil the child; it is a way of *hating* the child. Yet how many parents in the last 15 years have erroneously been led to believe that coddling is loving!

One child psychiatrist, the late Dr. John B. Geisel, of the Menninger Foundation in Topeka, Kansas, was a good deal ahead of his time when he wrote in the 1940's of the child's innate "need for discipline."

"The child has a need within himself to live according to certain standards, to live a well-disciplined life," Dr. Geisel stated. He said it made a child feel more *secure* if he knew where the limits were and lived within them. It reduced the burden of guilt and emotional confusion which stems from misbehavior. Parents have opportunities to praise the law-abiding child, thus encouraging him and giving him confidence. Finally, Dr. Geisel contended, "It is ego-bolstering for the child to accomplish what is required of him."

Dr. Geisel's findings, based upon extensive psychiatric work with children, went unheeded until years after his death in 1946. Many in the fields of psychiatry and psychology who once were lured by the fad of "permissiveness" and "let the child do as he pleases" would—in the light of experience—agree with Dr. Geisel today.

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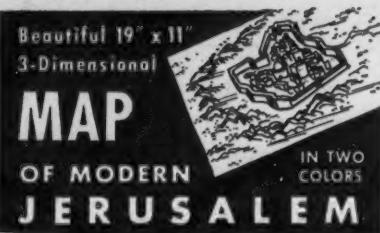
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own words and with their own emotions, that they need—and even want discipline.

At the Juvenile Guidance Center in San Francisco I talked with a boy of 17 who was regarded as incorrigible. He had, among other things, thrown a telephone at his mother. As we talked he was sullen, but once his face flashed momentarily as he said, "But my uncle knows how to handle me!"

"How?" I asked.

"He'd throw the telephone right back at me!" he said with admiration.

In Lincoln Park, Michigan, just south of Detroit, I had a bull session on discipline with a group of teenagers.

"The trouble today is your ma says you can't do something and the next minute she changes her mind and lets you do it," one boy said.

"No kid can look up to a father who's got a lot of mush where his backbone should be," another chimed in.

A grinning realist among them added, "If they let us walk all over 'em, we're going to. Why shouldn't we?"

The only boy who seemed to feel he had something to boast about was the one who said, "Well, you guys aren't talking about my pa. When he says something, he means it!"

Children seem to sense that when they are disciplined, they are loved, that their parents really care. If they'd take out their Bible and read Proverbs 3:12 they'd get confirmation of this fact. For the Bible long ago linked love with discipline: "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

Strengthening the role of father is the fourth long range step. We have seen the father in the family reduced to jellyfish status in the past 15 years. He needs his backbone again.

Those who work most closely with parents and children are convinced that the great attempt to water down dad's authority has failed; children need a father who stands for Protection, Authority and Love (and the initials of those three words are the real meaning of "Pal," the relationship of father to son which we've been groping for).

At the Family Service Bureau of Chicago, Director Jeanette Hanford said to me, "A certain amount of the firm hand and authoritative voice is needed. Father must play a more aggressive role. He must be responsible, firm, a leader, an exponent of fair play, a symbol of strength—and not just another mother."

These are not mere opinions. Studies of emotionally upset children are revealing more and more frequently a family background in which the father

is weak and without authority—"just another mother."

Dr. Percy Mason, visiting psychiatrist at Riverside Hospital (for narcotic addicts) in New York recently reported that "fathers who don't count around the house, who linger on the sidelines of family life," are significant factors in the development of drug addiction among teen-agers.

In Hagerstown, Maryland, a study by a National Institute of Mental Health research team turned up a similar conclusion in regard to certain serious mental illnesses, namely, "that a larger proportion of schizophrenics than of normal people have been subject to strong maternal authority and weak parental authority."

HENCE, the prescription of the medical and psychiatric sciences today: give father a backbone again, put blood back in his veins. As Dr. O. Spurgeon English, of Temple University Medical School, in Philadelphia, puts it:

"Plainly this nation *needs* father in the armchair at the head of the table again, carving the roast, disciplining the children, keeping the peace, settling disputes, loving his wife but reserving his pants for his own use, serving as an example for sons to emulate and daughters to seek in husbands of their own...."

"Father is essential. Homes require him. Children must have him to round out their own development. He can be firm without being despotic, decisive and still not dictatorial, gentle and yet not weak."

These, then, are four steps in the long-range strategy of the war we must fight against teen terror. These objectives cannot be gained in less than a decade, perhaps a generation. They require a reorientation of our entire child-raising philosophy, so that children shall grow as nurtured flowers, not as neglected, predatory weeds.

But what shall be our *short range* tactics. What shall we do now?

As pointed out in the first installment of this report ("Juvenile Terror in Our Towns," CHRISTIAN HERALD, April, 1960), today's criminal outrages are perpetrated not by all teen-agers but by a small yet lethal 3 percent. The 3 percent are the flagrant outer symptom of our failure properly to raise our younger generation.

The symptom will be less inflamed, may indeed become mild and almost unnoticeable some years hence if we meet our long range objectives and raise our young with care and wisdom. And certainly the 97 percent will be happier, emotionally healthier, socially most stable and more productive young human beings.

But today—here and now—what do

we do about the 3 percent who stab and beat and loot and torture and rape and kill?

We must abandon the hot air, put aside the wordy and prolix reports of "coordinating committees" and "inter-group evaluation study groups," quit calling endless and fruitless meetings—and face up squarely to the war that is upon us. Short-range tactics must be decisive, swift and thorough—as in war. We must accept the emergency—and the emergency measures to cope with it—though we know full well that we might not wish all such measures to remain a part of normal life.

Neither does the Fire Department spray water and foam all through your house in normal life. But when that house is burning it gets emergency treatment.

These, then, I submit as short-term, emergency tactics to stop teen terror:

1. *Disarm.*

In the wake of pitched battles between kid gangs in which youngsters are shot, sometimes killed, Philadelphia Police Commissioner Thomas J. Gibbons declared:

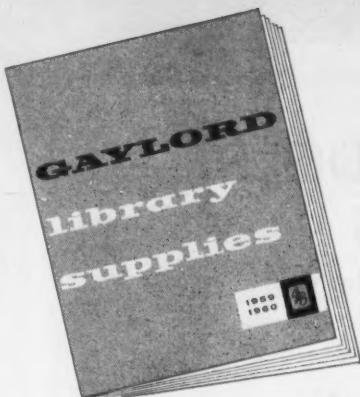
"I have always contended that anyone carrying a gun for which he has no license is a potential murderer or holdup man. The courts should impose the heaviest possible penalty for that crime, but they very seldom do. We are now confiscating revolvers and pistols at the rate of 1,500 a year, but the courts don't seem to be disturbed about that."

Recently Justice John E. Cone, of the New York Supreme Court, told a Senate Judiciary Sub-committee on delinquency that arrests of teen-agers for carrying dangerous weapons in New York City had increased 700 percent in eight years. But statistics weren't enough. It took an outbreak of stabbings and killings in New York playgrounds last fall to stir the city.

Result: a stringent new law which makes it a crime not only to carry the customary categories of dangerous weapons but for any youngster to carry *any knife at all*—unless he is going to or from hunting or fishing, must use a knife in his employment or is a Boy Scout.

Ann Arbor, Michigan, goes still further. Its police are well aware of the fact that kid criminals throw away their knives when the squad car screams into view. (In Los Angeles I encountered a youth gang which used girls as "weapon carriers" to thwart the police.)

So Ann Arbor invokes the Michigan Conspiracy Law to hold all responsible in gang depredations no matter who has the weapons and how many are thrown away. It's a stringent procedure but realistic—for the emergency. *(Continued on page 68)*



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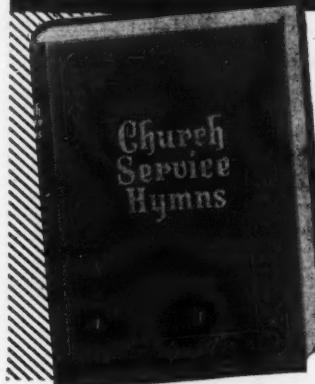
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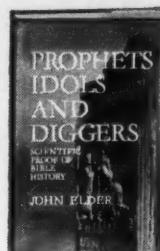
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THE NEW BOOKS

Reviewed by DANIEL A. POLING
RUTH M. ELMQUIST

WIDE MEADOWS, by Jean Bell Mosley
(Caxton, Caldwell, Idaho, 236 pp., \$4).

Wide Meadows is a true story of a happy life on a Missouri farm in the not-too-distant past. It is written about people with sterling qualities, innate wisdom, a sense of individualism, freedom, candor and humor found in those who live close to the earth.

The author says in writing her story that she has used "the everyday joys of our lives, for it is my belief that happiness is made of all the little things put together and not the scattered big things that happen too far apart." Jean Bell Mosley has knit her "scattered, little events" into a compact book that is a joy to read.

Jean and Lou Bell were growing girls, stubbing their brass-toed shoes on the rocks in the pathway to the sheltering oak when the story opens. The things they do, the family to whom they are close, the neighbors who come and go, the daily pattern of their lives becomes a rich fabric of understanding and happiness. Their growing-up experience, which the reader shares, with nostalgia, is not only the physical one, but the intellectual and spiritual also.

Here is a book for the whole family to read, for its homespun philosophy and its sensitive feeling and deep respect for God's world and His children. A selection of Christian Herald's Family Bookshelf.—R.M.E.

SMOKING AND HEALTH, by Dr. Alton Ochsner (Messner, N.Y., 108 pp., \$3).

One of the world's leading cancer specialists and first in the particular field of this research is the author of this volume, which has a certain "life-and-death urgency for all smokers." Here are startling and indeed terrifying facts. The present volume is the completely revised edition of the author's earlier work. A book for you to get, read and distribute.—D.A.P.

THE BIBLICAL EXPOSITOR, Consulting Editor, Carl F. H. Henry (Holman, Philadelphia, Vol. I, 402 pp.; Vol. II, 402 pp.; Vol. III, 500 pp.; \$6.95 per vol.).

Dr. Carl F. H. Henry, Editor of Christianity Today and, in the opinion of this reviewer, first among the conservative evangelical theologians and writers of the decade, has done a monumental work in editing The Biblical Expositor. It is an interdenominational, international, conservative exposition of the Bible, in three

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CHAPEL IN THE SKY, by Charles Ray Goff (Abingdon, Nashville, Tenn., 127 pp., \$2).

A volume of guidance and inspiration for Christian living here and now. The author's 17 messages also provide year-round guidance for every Christian who would be intelligently active in his or her Christian life throughout the church year.

These are the three sections of the volume: "When You Think about God;" "When You Try To Be a Christian;" "When You Have Every-Day Problems." The author has been the increasingly successful minister of the Chicago Temple (First Methodist Church) for the past 17 years.—D.A.P.

CONFRONTING CHRIST, by Elton Trueblood (Harper, N.Y., 180 pp., \$3).

One of the most eloquent authors in the broad field of the world's religious life is Elton Trueblood. He combines a wonderful talent for "both learned exposition and popular presentation." This, his first devotional book, is a series of meditations on the life of Jesus Christ. The reader is brought face to face with the reality, the present-day living reality of Jesus. For the Christian who would enrich and deepen his personal experience and be inspired to pass his faith on to others.—D.A.P.

NARCISSA WHITMAN, by Opal Sweazea Allen (Binfords & Mort, Portland, Ore., 325 pp., \$3.95).

As a boy in an Oregon valley, reading her story, I fell deeply and permanently in love with the golden-haired, golden-voiced Narcissa Whitman. This is the story of her radiant life and tragic but triumphant death. Steadily the Whitmans—the patriotic doctor who rode one of the mightiest rides of American history to help save the Oregon country and his glorious helpmate—have taken their high place in the winning of the Pacific Northwest.—D.A.P.

EDISON, A Biography, by Matthew Josephson (McGraw-Hill, N.Y., 511 pp., \$6.95).

More than a definitive biography of Thomas Edison, this is a monumental work. It is something more than a story of a man's life; it is the record of an epoch in American history and achievement.

Edison was a rough-hewn, old-fashioned individualist without formal education. He became one of the fashioners of the industrial revolution that moved steadily forward into the country's years of mass production. Although this man loudly proclaimed himself an agnostic, he was by no stretch of the imagination an atheist. And reading his life, one reaches the conclusion that as a man of religious faith he would qualify within

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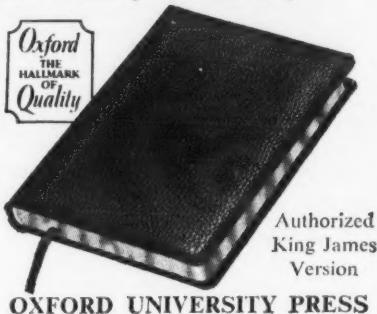
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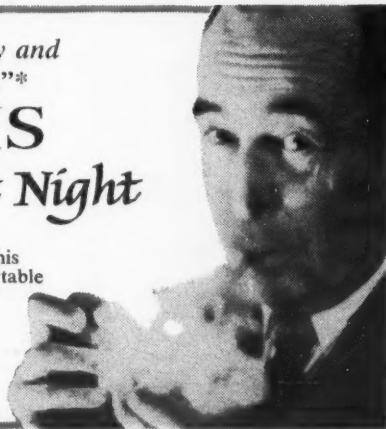
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John S. Murray

the sermon once preached by the great evangelical, David James Burrell, "Why I am an agnostic." He once said: "I do not believe in the God of the theologians; but that there is a Supreme Intelligence, I do not doubt." The last audible words Edison uttered were "It is very beautiful over there."

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DEVOTIONAL PROGRAMS ABOUT PEOPLE AND PLACES, by Ruth C. Ikerman (Abingdon, Nashville, Tenn., 158 pp., \$2).

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THE WORLD'S LAST NIGHT, by C. S. Lewis (Harcourt, Brace, N.Y., \$3).

It will surprise many of his avid readers to know that C. S. Lewis is not only an evangelical Christian but that he is a pre-millenarian. He believes in the "bodily return of Jesus"—and eloquently supports his belief. In this little volume, he is as tough-minded, witty and original as always. Here is one of the questions he poses, important to you as to me: "Is it naive to expect prayer to unleash the ultimate power of the universe in man's behalf?" Is such a faith or a kindred faith well placed or to be credited in a world of laboratories? C. S. Lewis goes far beyond any twentieth-century challenge of science. His is a tremendous and tremendously articulate Christian faith.—D.A.P.

A ROMAN CATHOLIC IN THE WHITE HOUSE, by James A. Pike (Doubleday, N.Y., 144 pp., \$2.50).

Written by a distinguished and scholarly Bishop of the Episcopal Church, this is timely, objective and weighted heavily on the side of all our freedoms. Because of the author's background as formerly a Roman Catholic and all but priest of the Roman Catholic Church, as well as the compulsion of his sound Christian statesmanship and unprejudiced patriotism, it was just about inevitable that Bishop Pike would write this book. There is something of Martin Luther's "I could do no other" in this manuscript. All Americans, whatever their religious faith or lack of faith, are, I think, indebted to the author for his *A Roman Catholic in the White House*.

Among the chapter heads are "Bigotry? A Religious Test?" "The Official View of the Roman Catholic Church," "An 'American Interpretation,'" "Informal Pressures" and this is particularly significant as of the present national political campaign; finally, "A Roman Catholic in the White House?" followed by a very full selected bibliography and an index.—D.A.P.

IT BEGAN ON THE CROSS, by Guy Schofield (Hawthorn, N.Y., \$5).

On these pages is related practically everything that is known and much more that may be reasonably deduced concerning the fate of the disciples and the dramatic conflict between Roman authority and the Christians from A.D. 39, when Caligula dismissed Herod Antipas, to A.D. 155, when Polycarp, Bishop of Smyrna, was put to death. Polycarp was the last man to have known one of Christ's twelve disciples. Here is a volume that starts where the New Testament ends, with Paul a captive in Rome; wonderful and original.—D.A.P.

THE FATHER: LETTERS TO SONS AND DAUGHTERS, edited by Evan Jones (Rinehart, N.Y., 260 pp., \$3.50).

In this collection, the father is seen as a person of some authority and understanding of young people and not just in his narrow, conventional roles of breadwinner and disciplinarian. The mood of the letters considered in Mr. Jones' book

ranges from the humorous but pointed one of Ogden Nash to his daughter, Isabel, on vacation in Paris in which he cautions, "... generally speaking, it's better to call older men Mister" to the deep and sensitive philosophy of Damon Runyan to his son, "You say that you don't know if you will ever be anything more than a better-than-average reporter. Well, my boy, I think that is better than being king. I do indeed."

Though it probably was not written with that idea in mind, *The Father* is a perfect answer to all who have heretofore believed that raising a family was strictly a woman's job.—FRANCES LEE

GRANT MOVES SOUTH, by Bruce Catton (Little, Brown, Boston, 564 pp., \$6.50).

In the opinion of the reviewer at least, this volume is the most eloquent and factually convincing book that has thus far appeared in the rapidly growing collection of Civil War literature. It is a tremendous achievement in historical writing. Certainly it adds to the stature of General Grant and equally it clarifies the atmosphere surrounding him—he was not really drunk when he moved South or at any other battle area. Across these pages march the mighty forces of one of the most passionate and terrible wars of all human history. Grant in some of his qualities, in some of the elements of his character, all but matched the spirit of his own great commander, Abraham Lincoln.—D.A.P.

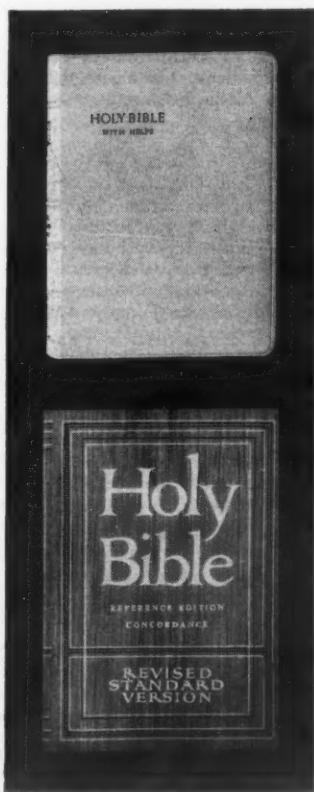
PILGRIM CIRCUIT RIDER, by Lelia Anderson (Harper, N.Y., 224 pp., \$4).

The autobiography of Lelia Anderson, "product of Midwest rural life," who, as an ordained minister, becomes a Pilgrim Circuit Rider for the Board of Home Missions of the Congregational Christian Church.

It tells first of her eight years of service in a self-help school in the Ozarks; then of her return to the University of Chicago to get her master's degree in church history, followed by a Bachelor of Divinity degree, and her ordination.

After 21 years of mission work, she succumbed to a hankering for "furrin" parts, and took a trip around the world, sharing the thrill with her readers. Then came her three-year circuit of visitation to rural churches, when, as "an ambassador of the Church," she traveled in a car especially equipped for her work, 73,000 miles in 34 months, her only companion on most of these lonesome trips being her talkative parakeet, Peter Piper. An important part of her mission was that of setting up leadership training institutes and workshops; organizing adult discussion groups; introducing new materials, new methods and new psychological approaches to church-school teachers.

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Reviewed by MARION W. FARQUHARSON

NEW BOOKS FOR CHILDREN

THE COWBOY ON THE RANGE, by Louise Lee Floethe, with pictures by Richard Floethe. There's a pastel beauty in the full-page illustrations for this picture book depicting the life, the work and the pleasures of the western cowboy. Little children will pore over the well-drawn detail of the pictures and many 6- and 7-year-olds will be able to read the text for themselves. (Scribner, \$2.75)

PARRAK—THE WHITE REINDEER, by Inga Borg. With wash drawings reminiscent of Japanese prints a Swedish illustrator pictures the life of a snow-white reindeer calf who grows to be leader of the herd. Action and color make each page one to be remembered though the text is brief and simple. Colorful costumes of the Lapp herders add bright reds, yellows and blues to several pages. A picture book for ages 5 to 7. (Frederick Warne, \$2.50)

THE GAMMAGE CUP, by Carol Kendall. The Minnipins may become as famous as the Lilliputians for they are fascinating little people, especially those non-conformists, Gummy, Curley, Walter the Earl and Muggles. Even the place names of their country are intriguing—the villages of Watersplash, and Slipper-on-the Water, Frostbite Mountain and Watercress River. Less fascinating are the leaders of the Minnipins,—the Periods-Ltd., Co. Bros., Wm., Geo. and others, though when danger threatens they are expected to solve all problems. It's the four non-conformists who recognize approaching disaster and figure out the way to forestall it. This is one of those treasures in children's literature, with real values, adventure and imagination beyond the ordinary. (Harcourt, Brace, \$3.25)

FLAXEN BRAIDS, by Annette Turngren. Poor in possessions, but rich in hope and in love for each other, Kristin, her mother and father, her two brothers and baby sister travel to the north of Sweden, stopping to work along the way, and hoping eventually to find a home of their own. Meeting kindness, hard work and good fellowship, and giving much of themselves in return, the family spends the summer on one farm—the winter on another. In the pleasantest possible way the reader learns much of Swedish life and customs. For 9- to 11-year-olds. (Prentice-Hall, \$2.95)

THE TIP TOP WISH, by Ruth H. Dudley. A pleasant tale of 10-year-old twins with a wish they were willing to work for. Six weeks at the ocean did seem impossible, but by their own efforts and a good deal of faith they made it come true. The kind of family story enjoyed by

8- to 10-year-old girls. Humorously illustrated by Paul Galdone. (Thos. Y. Crowell, \$2.50)

THEY SANG A NEW SONG. Stories of the great hymns, written by Ruth MacKay. The most beautiful and beloved hymns of the church take on new meaning in this attractive volume. The background for each of twenty of our greatest hymns is given briefly following the music and words of the hymn. The pages are buff, printed in sepia and illustrated with fine sepia drawings by Gordon Laite. (Abingdon, \$3.50)

EO OF THE CAVES, by Florence Wightman Rowland. The struggle to live which must have been the major part of primitive man's existence is vividly described in this story of a boy who loses his parents, finds a friend and wins a place in the friend's family. The boys' speech is too modern to be convincing, but the reader lives with Eo and Ur in this well-told adventure story. (Walck, \$3)

ALASKA THE FORTY-NINTH STATE, by Willis Lindquist. Its colorful past, its wealth of resources, its people and its future prospects are all made vivid here in brief text and numerous pen drawings by P. A. Hutchinson. The book ends with a chapter picturing the excitement when Alaska became a state. (Whittlesey House, \$3)

MAN'S REACH INTO SPACE, by Roy A. Gallant. Our space-age boys and girls want to know all the information so attractively presented for them in this large, profusely illustrated and very scientific book. Pencil drawings, many colored, and diagrams by Lee J. Ames and clear photographs are as important as the text in giving the history of man's attempts to conquer space, his successes, failures and hopes for the future. (Doubleday, \$3.50)

POINT FOUR ASSIGNMENT, by Russell Davis and Brent Ashabranner. American doctors, teachers and engineers are working in sixty countries to solve living problems and to pass on their skills to the young people of the Middle East, Far East, Africa and Latin America. Most of the stories are of missions successfully accomplished, but the fact that there have been mistakes and failures is brought out, too. It's mainly a story of hard work and success, much of it accomplished by young people who have proved to their parents, under the guidance of American experts, that some new ways are better than the old. A boy or girl with a crusading spirit may find here inspiration for his own life work. (Little, Brown, \$3.50)

CHRISTIAN HERALD

Mormor

(Continued from page 26)

The radio became an important part of her life as her busy feet became a little slow and the years rested upon her. Her conversation became punctuated with the dialogue picked up from Ma Perkins, Helen Trent, Young Doctor Malone and her favorite, Papa David. "Life can be beautiful," she would quote, and to her it was.

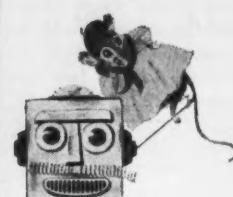
Mormor lost her only son and her beloved Paw within the space of a year, and for a time she seemed a little lost. But soon her singing started again. "Count Your Many Blessings" was her re-affirmation of faith, and in the early morning, I could hear "My God and I." My brothers were still in the army then, and during those days, my two little sons became her very life. I hope one day they will know what a great blessing it was for them to have her, if only for those few short years, in their young lives.

Once Mormor was lost for a few hours. That is, we thought she was lost, and she thought we were just plain crazy for thinking it. It was on a trip to Chicago, a few months after the death of her son, and a frantic wire arrived from her daughter-in-law saying, "Mother not on train. What happened?" Then we were the frantic ones for a few hours until a phone call from Chicago came through and Mormor said, "I wasn't lost. I was at the S.O.S." That, of course, was the U.S.O. It seems that on the train she met a "lovely young sailor-boy" who ate all her candy and wanted to treat her in return. So he invited her to the U.S.O. where she had doughnuts and coffee with a group of lonesome young boys.

THREE IS so much to tell about her. There are the over 20 years of devoted service she gave to the helplessly crippled patients at a charity hospital in our city. Once, when I was 12 or so, she took me with her, and I shall always remember the heartbreaking smiles on the faces of her many friends, men and women, as they greeted their "Monday Lady."

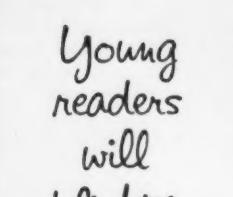
That's what they called Mormor at that hospital. The tasks she would perform were those little personal things busy nurses in an understaffed hospital could never find time to do. She would trim nails on hands so pitifully crippled that I am sure it hurt her heart to look at them. She would scrape an apple into a fine pulp for a toothless old man, crippled by a stroke. He had somehow in his mumbling speech conveyed to her his hunger for an apple. She would write notes, comb and braid tangled hair and she would pray with many—and for all. (Continued on next page)

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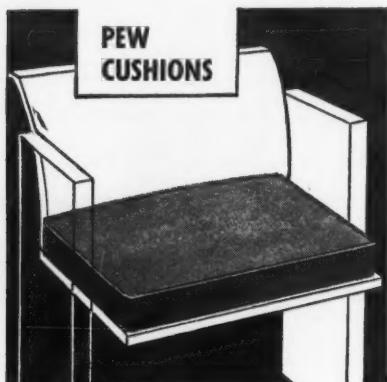
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Mormor knew the birthday of every one of her friends at that hospital, and she would remember each one in some little way. One simple little white handkerchief went back and forth twice a year for several years, because Mary, an arthritis patient at the hospital to whom Mormor had first sent it, had forgotten from whom it came and had sent it to Mormor on her birthday. Mormor was both amused and touched by this little incident, and she always watched for the hanky. When it did not arrive one year, she said, "Mary must be gone," and she was.

She loved Holidays! And for each one, we had a very special treat. For Easter Sunday, we had the first strawberry shortcake of the season; on Decoration Day, we had the first watermelon; and on the Fourth of July, the treat was a whole gallon of ice cream! Another special treat for the Fourth was the batch of homemade root beer that Mormor and Grandpa always made, and one year we were favored with some extra bangs and pops as the bottle caps exploded the night before the Holiday!

Hallowe'en was another favorite. One of the most delightful remembrances I have is a Hallowe'en when I was about five and my brother, four. After dark, Mormor walked us to the corner of our street (it was merely a road then) and we watched the children with their jack-o'-lanterns as they prowled through the neighborhood. Then, we carefully blew the light from our pumpkins and stealthily walked across the lawn of the corner house. Mormor lifted us, one by one, and helped us to soap a window pane. The neighbor was a very dear old lady, and I never knew until years later that the two of them had planned the whole prank, and Mormor returned early the next morning, as prearranged, to wash the window.

There was no hint of a Swedish accent in her speech, but her vocabulary was highly colored with many Swedish phrases that somehow put across her message better than any words in the English tongue. When she said, "Spring, nu!" you ran faster than if she just said, "Hurry!" When she said "Tyst!" it was stronger than just "Hush!" or "Be quiet!" She always said her table grace in Swedish, and she read from her worn Swedish Bible, and our dining room plate rail boasted a small Swedish flag on a silver standard.

But she was proud of being an American citizen, and she was a good one. Patriotic holidays were big days for her. We rode miles on the street car to attend parades or the Memorial Day observances at the cemetery. We never had much money, but she herded all four of us to State Fairs where we spent whole days at art exhibits, handiwork

shows, flower shows in the cattle barns or listening to the band concerts. We made at least one trip a year to see the wonders of Minnehaha Falls, and each time she would tell us the story of Hiawatha. We visited the Godfrey House and the State Capitol and Como Park.

Hardly a memory of Mormor would be complete without remembering her church and her great love for it. The day our church burned its mortgage, it was Mormor who held the candle flame to the paper. How right that seemed to us, for it was Mormor and women like her who had worked and prayed to keep that little church alive in its early years.

She would go over, early on a Sunday morning. If it had rained the night before, the church, which was only a basement at first, would be too wet for services. So she would bail and mop and then would tote in a little bundle of kindling to start a fire. She housed and fed student ministers, washed mountains of church-supper dishes and acted as an unofficial missionary.

How many people have said to me, "It was your Grandma who first invited me to church," or "Your Grandma was the very first person to welcome me when I came to Sunday service."

THAT IS WHY it is so fitting that a beautiful window in memory of her and Grandpa bears the message, "Come Unto Me," and shows the figure of the Good Shepherd. Many eyes turn to it every week and remember. After Mormor's death, letters came from all over—one from as far away as Madagascar—with gifts to make the window possible.

But even dearer to me is the memory of a Sunday morning when Mormor and I were leaving church and our organist came hurrying after us to say, "I dreamed of you last night, Grandma, and in my dreams you were in a huge cathedral. You were in the very middle, and in your hand was a little birthday candle, and you lit it. And the light grew brighter and brighter, and soon the entire church was radiant with the gleam of that wonderful little light."

How true! "Like a Little Candle Burning in the Night"—Mormor used to sing that hymn, too, and I think it is the story of her life. Her corner in this world was small; but how bright was her light!

Yes, I can hear her singing,

Jesus bids us shine
With a clear, pure light
Like a little candle
Burning in the night.

In this world of darkness,
We must shine,
You in your small corner
And I in mine!

Yes, I can hear her singing! ■



CHURCH PARTICIPATION

A Program for Family Week

By JEAN WALLACE MYERS

OCCASIONALLY, a program chairman is faced with the problem of planning a program suitable for a group of both adults and children. The skit, "Suzie's Shoes" (p. 60), could be used for such a group. It simply and dramatically presents a girl's life in her church. It is easily adapted to any congregation—the insertion of personal names and references helps to hold audience attention. (Spaces show where names should go.) This can be presented by one person, as narrator.

Fifteen pairs of shoes ranging from baby booties to adult high heels are needed. They can be placed in a suitcase or behind a screen, and the narrator takes one pair at a time, and tells the story of Suzie. Shoes may be added, or omitted if not pertinent to the audience.

After all the shoes are lined up on the stage or a small table, the speaker may choose one pair and enlarge upon them if desired. This was done for a youth group, emphasizing the "Join-the-Church" shoes. The meaning of church membership was pointed out, and the things expected of the wearers of those shoes were stressed. This could be done with any of the shoes, depending upon the age group of the audience.

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SUZIE'S SHOES

Program for Family Week

1—Pair of tiny white baby booties

The first time we meet Suzie, she arrives at church one morning wearing these. They are greeted with smiles as they enter the narthex. A crowd surrounds the proud parents to welcome the new arrival. (_____) pinches one of the booties and Suzie squeals. Daddy beams and Mother smiles as their baby is admired and loved. During the worship service these tiny booties are carried to the altar of the church and Suzie receives Baptism. Her life is committed to God's care as her parents renew their vows and promise to train her in His ways.

2—White leather baby shoes—soft sole

The next time we see Suzie she is wearing these. She is now several months old, and is starting her incessant chatter which will continue all her life. Some people even say she can already out-talk (_____) and (______). On Sunday morning Daddy and Mother leave her in the Crib and Crawler Nursery where she contentedly chews on her shoes.

3—First walking shoe for baby—white, high top with laces

But time passes, and Suzie grows. One day (_____) greets a toddler wearing these. After his big hug, she goes down to the Nursery Department, her first adventure away from Mother and Dad. She is greeted by (_____) and hears the Bible stories that all children love. She sings "Jesus Loves Me" with great gusto, and learns how to play with other children.

4—Four-year-old shoe—preferably new

Another big day in Suzie's life—she is promoted to the Kindergarten Department. As any woman knows, an important occasion calls for new shoes. (_____) is informed, "I have new shoes," and they are properly admired in return. Now Suzie continues her Christian education, attends family dinners, some special services, and looks forward to the wonderful land of Nursery School.

5—Five-year-old worn-out canvas play shoes

These shoes are well worn and well loved. They were Suzie's Vacation-Church-School shoes. They have skipped in games, rested quietly and listened to stories, and stood reverently to pray the Lord's Prayer. Here (_____) lovingly guided them through the happy days of learning many new things.

6—New school shoes—for a 6-year-old

These are "First Day of School Shoes." They give Mother cause for reflection as she realizes her little girl enters a new phase of her life. In Sunday school these shoes take her to (_____) department, where she is taught Bible verses and how to pray. Mother and Daddy quite often take her to worship service, and she feels so grown up in the big sanctuary. The quiet and beauty of the service makes a lasting impression on Suzie, and she learns reverence for God's House.

7—Well-worn saddle shoes of an 8-year-old

All too soon, Suzie needs a new pair of shoes. These favorite saddle shoes take her to many wonderful places. She starts to Youth Club, goes roller skating, enters Girl Scouts as a Brownie, and sings in the Junior Choir. She is guided in church school by devout teachers who love her, and help her with her little problems. In her home she participates in family devotions. Her most prized possession is a Bible of her own.

8—Black patent dressy shoes with flat heels for a 13-year-old

When Suzie is 13 she enters the Pastor's Communicants Class. She learns the true meaning of Christian discipleship, and she also finds a new friend in her pastor. He is no longer just someone to shake hands with each Sunday, but becomes a person to whom she can take many questions. After careful instruction and training, these new shoes take Suzie to the altar of the church for the second time in her life. She answers the pastor's questions, and becomes a member of (—name of church—). She receives the sacrament of Holy Communion for the first time, and is welcomed by the session and members.

9—Worn-out flats—play shoes for 14-year-old

These are happy shoes—they have tramped the miles of (—name of Church camp—) rolling hills. They have been tossed into the pool and walked the stage on stunt night. They played volley-ball and took the hike down to the lake. They also brought to Suzie her first experience at being away from home on her own. In these she felt the first short pangs of homesickness, which were quickly dispelled by the cabin joker. In the beauty of God's great outdoors, Suzie found new depth to her religion.

10—First high heels—medium height—not too dressy

Another big day arrives, and Suzie appears at church in these—her first high heels. They open doors to high school and Junior Staff Work at church. She leads Fellowship meetings, and

plans devotions for various groups. She holds her first office in Builders. She joins the choir to sing His praises. She learns the warm feeling of fun with Christian friends.

11—Largest boy's saddle shoe available—adult size

Then the inevitable happens—these shoes enter Suzie's life—*Boys!* They consume hours of discussion with girl friends, they tie up the phones all over town. They track mud on Mother's carpets, but they also shovel snow for Suzie's Dad. Suzie starts dating with friends made through her church.

12—Very dressy, high-heel party-type shoe

Suzie graduates from high school and goes on to college. She chooses a Christian college because of her training in her church. The party shoe becomes a necessary item, as she attends receptions, teas, and campus parties. She participates in many activities, and all on campus know that she is a Christian by her conduct. The four years pass quickly, and Suzie graduates prepared for a life of Christian service.

13—Tailored, medium-heel career shoe

Now we have career shoes. Suzie teaches first graders in a public school. She continues her church activities through the College-Career Age Fellowship. Between jokes, she types and helps assemble the church paper. She

teaches in church school, and becomes a counsellor at camp.

14—The wedding shoe—plain white satin pump

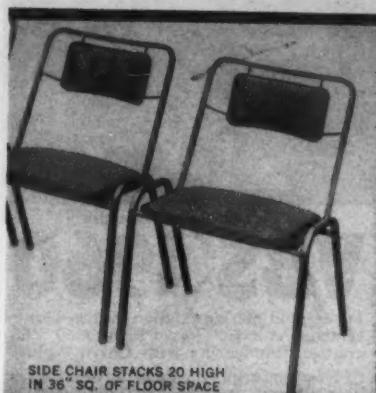
Suzie falls in love. This time her father takes her to the altar of the church to receive God's blessing on her marriage. She is joined there by John, a fine young man she met at Youth Club long ago. As Suzie stands before (*pastor's name*) he recalls the two other times she has come before him in the church. He knows she is a sincere Christian, and that this will be a happy union of two lives.

15—Adult dress shoes—man's and woman's—side by side

As John and Suzie start their married life, they enter more church activities. John becomes a Deacon, and Suzie is elected to an office in her Mission Circle. They both teach Church School, and are now advisors of Youth Fellowship. They are active in Couples' Club. They attend Church side by side, and are friends to all.

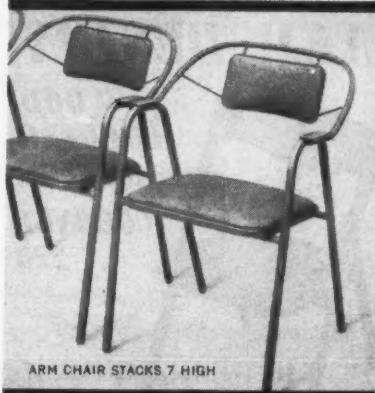
At this point the narrator simply picks up the little booties that started the story and places them between the adult shoes.

Our story has a happy ending. One day John and Suzie again make their way to the altar of our church. God has blessed their love with these; our story of Suzie's Shoes is complete. ■



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College Freshmen
(Continued from page 22)

tions of Bible 103 (requiring less background), only one of Bible 153 (more background). Of my 24 Bible 153 students, 14 (58.3 per cent) affirmed strong Christian convictions (Group A), as opposed to 15 (19.7 per cent) of my Bible 103 students. Only 2 (9.3 per cent) of the advanced group indicated agnostic or negative religious attitudes (Group B), compared with 19 (25.4 per cent) of the lower group. Eight (33.3 per cent) of the Bible 153 students and 42 (59.2 per cent) of the Bible 103 students expressed doubts and uncertainties while declaring themselves generally disposed toward Christian belief (Group C).

In other words, students who are well grounded in the Scriptures tend to be considerably more inclined toward Christian commitment than students who have not had the advantage of effective Bible training.¹

Note that I said *effective* Bible training. For one of the most shocking revelations of my study of these 100 freshmen is that 72 of them reported that they had attended Sunday school as children, most of them regularly.

Only 28 indicated that they had had little or no Sunday-school training (two years or less). Yet only a dozen of the entire group so much as mentioned Jesus Christ as figuring prominently in their philosophy of life.

Perhaps even more shocking is the fact that 92 of the 100 students affirmed that they are communicant members of their respective churches, 88 of them Protestant and 4 Roman Catholic. Of the remaining 8, all listed a Protestant church with which they are "affiliated." This means that the 92, presumably, all have received instruction in the meaning of the Christian faith in preparation for church membership. Yet 72 of them either had given "no thought" to life's purpose or had very confused ideas concerning what that purpose is.

One wonders whether sufficient at-
(Continued on page 77)

¹ It is realized that the religious attitudes of my students would be more typical of Westminster had my study included an equal number of students who ranked above and below 10 correct answers on the placement test, which consisted of 25 relatively easy objective questions. However, since it is reasonable to assume that the average student who attends a church-related college has a stronger religious background than the average student who attends a secular institution, it is likely that the findings yielded by my survey are representative of students in American colleges and universities generally.

By Lee Hastings Bristol, Jr.



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VBS 1960

Please send me information on the Christ-centered, colorful Gospel Light 1960 VBS course, "Pioneering with Christ," plus:

New filmstrip, "It's Later Than It's Ever Been Before," for free use in our church, with sound on 33½ record or tape. Date needed: _____ or _____

Sample Kit of books only: director's guide, plus teachers' and pupils' books. \$2.95. (Returnable.) Included free: record of VBS tips by Ethel Barrett.

Sample Kit of books plus new Bible KITKRAFT packaged craft. \$4.95. (Returnable.) Also includes Ethel Barrett record.

Name _____

Address _____

City, State _____

Church _____

Send this to your VBS supplier or Dept. AE

Gospel Light Publications
Glendale 5, California • Mound, Minnesota

**REMARKABLY COMFORTABLE
NEW DESIGN**



**WOOD
FOLDING
CHAIRS
CORONET
220**

SIT IN IT... NOT ON IT

"A" FRAME construction
No sag or sway—permanently rigid
CONTOUR DESIGN cradles your figure
STACK HIGH. Won't rock. They "nest" firmly
SIMPLE CLOSING ACTION. Silent and positive
No noisy rails or channels
PADDED FOAM SEAT. Bolta-flex cover
Choice of 14 colors
RICHLY GRAINED wood. Durable satin finish
ATTACHED FOLDING KNEELER available
Now in use in many churches and military chapels
Would you like a demonstration?
Write for the dealer in your area.
* Pats. Pending

NORQUIST PRODUCTS, INC.
CHANDLER STREET, JAMESTOWN, NEW YORK

PUT THOSE CHURCH PAGES TO WORK

WILLARD A. PLEUTHNER, noted advertising executive and author of the book, "More Power for Your Church," said one day on the phone, "It's a tragic fact that churches are often woefully inept in the way they handle the advertising they run in their local papers each week. Properly handled, church ads can do a great job for a parish; poorly handled, they can be a sad waste of money."

On my desk are the church pages from some 60 different newspapers all over the country. They are representative church announcement pages taken from recent editions of local papers all the way from California to Florida to Maine. Compared to the religious notices pages of just 15 years ago, you might say that these church pages have a kind of "new look," for they show the interesting way in which more and more churches across the country are using advertising to try to reach out to people. Here for your own use, based on what others are doing, are suggestions for different ways in which you, your church, and your community can make the church page in your home-town paper more effective.

For example, the editor of your local paper may want to consider seriously setting up the whole church page a new way.

In Buffalo, New York, one Presbyterian layman, Alex F. Osborn, suggested to the local papers that they make up a new large heading to run across the top of all the church notice listings with the phrase "Church-going Families are Happier Families." Where the suggestion was adopted, the new heading not only improved the appearance of

Some good examples of church advertising, in the hometown newspapers.

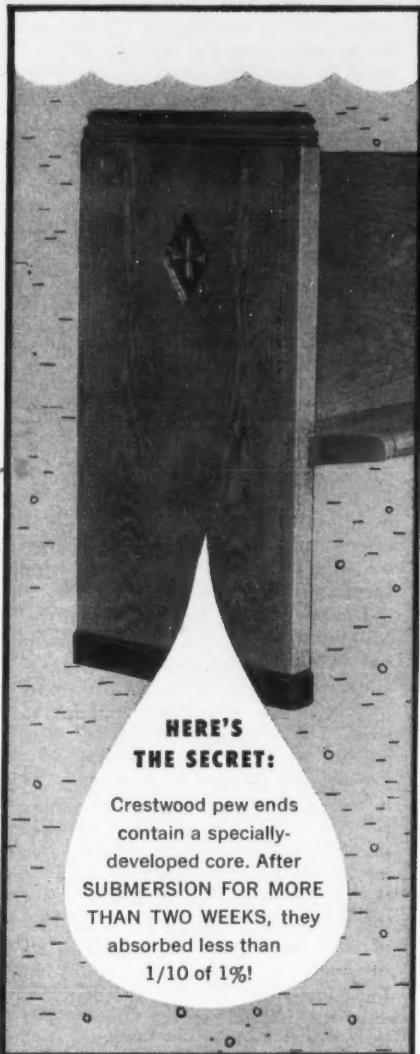


ST. MARK METHODIST CHURCH
Peachtree at Fifth Street JOHN B. TATE, LL. D., Pastor
11:00 A. M.—"BEING UNAFRAID"
8:00 P. M.—"GOD IN THE ORDINARY"
Worship in Air-Conditioned Comfort
Sunday School 9:40 A. M. Youth Fellowships 6:30 P. M.

TRINITY BAPTIST CHURCH
2700 S. E. 67th Ave. REV. JOHN WOBIG, Pastor
9:45 A. M.—Bible School 11:00 A. M.
MORNING WORSHIP 7:45 P. M.
EVENING SERVICE C. R. Y. Meeting—6:45 P. M.

UNITED CONGREGATIONAL CHURCH
Park Avenue and State Street 10:30 A.M.
SERVICE OF WORSHIP
"With and Without Christ!"
REV. HOWARD C. NUTTING
9:00 A.M.—Communion Service
Howland Chapel
A Cordial Welcome Awaits You

ENDICOTT'S NEW Crestwood LINE



*to get the "inside story"
of this
moderately-priced seating,
write or call ...*



*most exciting
news in
church pew
construction*

Endicott's new Crestwood pew end construction now eliminates problems caused by changes in temperature and humidity:
WARPING • TWISTING • SPLITTING • CRACKING

It is designed for the church that cannot control temperature and humidity seven days a week.

- ⊕ Outstanding Endicott Craftsmanship throughout
- ⊕ Complete variety of designs and styles
- ⊕ Available with famous Cushion-Eze upholstered foam cushioning
- ⊕ Endicott-installed by factory-trained craftsmen
- ⊕ CRESTWOOD . . . church seating to pamper your budget . . . yet reflecting the superior design, quality and craftsmanship for which Endicott has so long been noted. Here is a harmonious blending of new materials and skills, combined with time-tested manufacturing techniques.

When you buy church seating—it's an investment for *generations* to come. You cannot afford less than the best!



Endicott

CHURCH FURNITURE
Department CHP05
WINONA LAKE • INDIANA



Children of God

By RUTH C. IKERMAN

Hymn: "This is My Father's World"

Scripture Reading: I John 3:1-11

Meditation: Visitors to the First Methodist Church of Redlands, California, come away with a wonderful concept of the fact that we are children of God in His beautiful world. For in Dike Memorial Chapel they see a mood-evoking mural created with reverent dignity by artist Phil Dike, who attended this church as a boy.

In the central panel is the boy Jesus, a hallowed light coming from above to shine on His face. At His feet are the birds and animals which live in this southern California area which is said to be so much like the Holy Land in appearance and climate. There is the mother quail about to gather her brood under her wings, a white-tailed rabbit nibbling on the grass over the good brown earth beside the greenish grey of the olive trees. In the distance is the roof of a home nestled in rows of orange groves, and the spire of a community church.

Children love to see the animals in the mural, and even very small ones bow their heads. Or they sit quietly in the pews. The mural speaks eloquently to all ages of something the heart longs to be reminded of while living in the modern world. For the emphasis today on science often takes away from the feeling of a personal God who has an interest in the individual. The picture which dominates the chapel reassures us that we are "children of God."

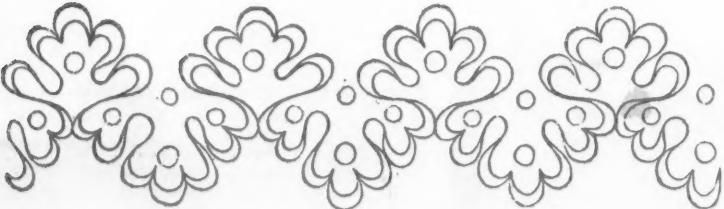
Today's Scripture says that there is a way in which the children of God can be known to others in whatever generation they happen to live. Children of God try to live with righteousness in their actions. What is this distinguishing mark of the one who is truly a child of God? He loves his brother. This brother may live next door or on a far distant mission field.

All of us can remind ourselves of the blessing of being children of God. We can resolve daily to exercise love in following out the routine duties of our homes and churches. Thus we can make a contribution of Christian citizenship to our beloved country.

It is encouraging to remember that there is always something that each individual can do to help bring the Kingdom of God on earth. Let us realize that we are children of God in His world, and see that our daily actions are motivated by love.

Prayer: Dear Heavenly Father, we are grateful for the privilege of living in this beautiful world prepared for Thy children. Forgive us the things we have done to keep it from being as lovely as intended in the beginning of time. Give us grace to bind up the scars of war, wisdom to keep the peace, and vision to see that all men may yet live as brothers. Amen.

Devotions for Women



the page but conveyed an interesting idea.

Bangor, Maine, Clifton Forge, Virginia, and a number of other farsighted communities run a locally-sponsored "Go-to-Church" lead-in above the church service announcements. These messages, which vary from community to community, are reminiscent of the excellent national campaigns to increase church attendance which are run annually each Fall through the Religion in American Life Committee of the Advertising Council. Examples of these messages could be procured from the Committee, if you and your leaders would like to see examples of R.I.A.L. campaigns in the past.

A number of communities like Burlington, North Carolina, and Chambersburg, Pennsylvania, make a regular practice of publishing each week a brief message or sermonette by a different member of the local clergy. This "Message-of-the-Week" in the Burlington paper, for example, is the dominant feature of the page and no doubt appreciably increases the readership of the notices which are published elsewhere on the same page. In several papers I have studied, a Scriptural passage or full hymn text is often substituted for the sermonette, sometimes elaborately decorated with special artwork to set it off.

I know of eight local papers in the Middle-Atlantic states which regularly run professionally prepared religious editorials. These editorials are completely set up and available in different sizes. The messages, which are of a general nature, are built around some provocative picture. In each message is included suggested Bible Readings for the week. These "ads" are prepared by the Keister Advertising Service of Strasburg, Virginia. In each of the papers where these ads are run the custom seems to be for a number of local merchants and interested individuals to "sponsor" the page. On the page, therefore, you will find not only the church notices, but also a listing of these sponsors. These names are set up in uniform type to give the page greater dignity and a neater appearance. Usually only the name of the sponsor appears, but in a few instances a one-sentence selling phrase also appears under each merchant's name. This practice, however, cheapens the appearance of the page and takes away from the effect of a creditable community gesture which this sponsorship of the page represents.

Your national, state, or diocesan church headquarters may have prepared advertisements, telling about the faith and practice of your own denomination which your local parish might wish to run.

Most of us are familiar, for example,

with the ads which have been running for the past eight or nine years telling about the Roman Catholic Church. These advertisements, placed in local papers and national magazines by the Knights of Columbus, draw many inquiries.

The Knights of Columbus ads consist of a provocative headline, concise copy, and a coupon at the bottom which the reader may use to send in for a free booklet.

Some churches are actually sponsoring area studies by professional advertising men to find out how best they can invest in such local informational advertising. One such voluntary group of advertising men is currently making such a study of ad media in the Los Angeles area. This study was undertaken because church leaders feel strongly that small-space ads about the faith and practice of a particular communion can have real impact on the churchgoers and nonchurchgoers alike.

Your own church may wish to run local ads instead of just "service listings."

Most of us do not belong to big-city churches which can afford to hire advertising agencies to prepare small ads for use in the Sunday papers, but even a small church oftentimes may find it more profitable to run an ad than to rely solely on church service listings to announce what is going on.

When your church decides to run some advertising—whether it be for a benefit bazaar, Sunday service, or what-have-you—you and your advertising committee members will want to ask yourselves two important questions: "What do we want this ad to accomplish?" and "Who is it that we are trying to reach?" Even just writing down your answers to those questions may be a wise move. Keep those answers where you can see them the whole time you are at work preparing the ad, as a reminder of what your church is trying to do.

As you work on the ad, there are seven elements you will wish to bear in mind: the headline, the body copy, the size, the layout, the type faces to be used, the position on the page, and the cost involved.

1. *The headline* in service announcements, strictly speaking, does not exist, but in its place the sermon topic is roughly equivalent. Although the sermon ought not to be a chief reason for church attendance, is it not true that out-of-towners oftentimes will choose a particular church because they are attracted by the sermon title?

Speaking to theological students in Evanston, Theodore Parker Ferris of Boston has warned against sermon titles which are imperatives. Somehow, he says the imperative mood often has an unhappy faculty for building up

antagonism and should be avoided as a result.

Several years ago, the national theme for Laymen's Sunday was the question, "What on earth are you doing?" The theme might well have been something colorless like "The role of laymen in the church," but how vastly effective was the question by comparison! Interestingly enough, the theme proved so popular that it was used as the title of a book and a religious song!

Unlike the service announcement type of ad, the advertisement for a benefit bazaar or event of that kind can use a good headline. If you have no professional copywriters among the members of your congregation, you may find yourself elected to do the writing yourself. For the novice adwriter it is wise to begin oftentimes by leafing through the pages of one of the great national magazines, looking at the headlines of the better ads. You may be sure that the advertisers spent thousands of dollars on those headlines. Chances are that none of them were casually produced, but the result of many hundred efforts to create an effective selling theme.

SOME churches may advertise a church benefit by appealing to people who would like to attend a "real, old-fashioned church fair" and "have fun as a family together at a bazaar—a bazaar that is helping your church." Whether these particular themes catch your fancy or not, I think you will agree that they have more appeal than ads which limply announce "The Fourth Annual Bazaar."

Because these ads are church-sponsored, the copywriter will want, of course, at all times to remember who he is and what he represents. He will want to steer shy of anything smacking of poor taste.

2. *The text* in most church ads will be brief. If it is merely an ad for church services that you are to prepare, writing the copy will be a simple job. But don't be fooled. It can be done deceptively simply. It is all too easy to forget to list all the facts. More than one such announcement in your local paper has probably appeared at some time for one of your churches with something left out: the place, the hour, the date, or some such vital statistic. It is wise, therefore, to check yourself by asking "What?" "Where?" "When?" before taking your ad to the newspaper.

In your advertisements for church benefits, you will also wish to keep your text to a minimum. If, however, you should find it necessary to include a message several sentences in length, you may find it increases the readability of that text to break up the solid block of type into several short paragraphs. (*Cont'd on page 71*)



Worship in comfort with individual seating

by

More and more places of worship are featuring individual comfort and privacy with Heywood-Wakefield seating. Tastefully designed and manufactured to highest quality standards, chairs are available with a variety of hymnal racks and aisle ends adapted to your specific requirements. Write for folder illustrating many models.

HEYWOOD-WAKEFIELD COMPANY
Church Seating Division
MENOMINEE, MICHIGAN



Who needs a "lift" in YOUR family?

Is there a dear old grandmother in YOUR home who can't climb stairs? Or perhaps a busy wife and mother who needs to be saved from tiresome trips, up and down, several times an hour? Or someone convalescing in the home?

To any or all of these people, so dear to you, a home lift can bring greater happiness and guard their safety and health. INCLIN-ATOR (shown above) carries two people upstairs, safely and comfortably.

"Elevette," a vertical lift, can be installed in stair well, corner or closet. It may be inclosed in a shaft to serve more than two floors. Both operate on house current and are safe for all ages.

Send for folder "Stop Climbing Stairs," FREE

INCLINATOR COMPANY OF AMERICA

2215 Paxton Boulevard, Harrisburg, Penna.



Your Standard
of
Excellence
since 1912

You always look your best, are your best in a BENTLEY & SIMON pulpit robe. Hand-sewn and custom-tailored for perfect fit, for lasting enjoyment.

CHOIR ROBES, too, individually made in the same quality way.

BENTLEY & SIMON

7 West 36th St.
New York 18, N. Y.

Write for
catalog D-6

**PULPIT
ROBES**

CHURCH BULLETIN BOARDS

Your complete source for CHURCH BULLETIN BOARDS for indoor and outdoor use. Changeable-letter Directory and Announcement Boards, Chalk Boards, Cork Boards, Name Plates, etc.

Write for Free 1960 Catalog.

A. C. DAVENPORT & SON, INC.
Dept. PCB, 311 N. Desplaines Street
Chicago 6, Illinois

SINCE
1889

LEADING
DESIGNERS
and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS
BRONZE TABLETS
THE PAYNE-SPIERS
+ STUDIOS +
48-54 EAST 13th ST. • PATERSON 6, N. J.



ROOST-NO-MORE

ENDS BIRD NUISANCE
• Non Toxic • Economical
• Proven Results

Write for full information
NATIONAL BIRD CONTROL LABORATORIES
5315 Touhy Ave., Skokie, Illinois, Dept. CH

NEW *Monroe*
FOLD-KING

NO. K-3 TABLE,
TEMPERED MASONITE
PLASTERIZED TOP

TRUCKS FOR
TABLES, CHAIRS

FOLDING TABLE LINE

Kitchen committees, social groups, attention! Factory prices & discounts up to 40% to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking. 68 models and sizes.

BIG NEW CATALOG — Color pictures. Featuring tables, chairs, tables and their trucks, platform-risers, portable partitions.

THE MONROE CO., 95 Church St., Colfax, Iowa

ONE OF THE ASPIRANTS for the Presidency of the United States has been reported in the daily press as saying, in answering a question about his religious affiliation, that it is of no legitimate concern to anybody else what a man does on Sunday.

This is a disturbing answer, partly because it sounds to many people like a highly sensible one. The fact that it seems sensible indicates the degree to which our people really believe that religion is a marginal matter. Religion has to do, they think, with specialized days and specialized places, rather than with the total life of the individual and society. A man's religion is not really important, according to this conception, because religion is what a man does in his spare time on Sunday.

Acceptance of marginal religion may be actually more damaging to society than outright infidelity. The evil lies in the fact that it makes small what ought to be understood as large and demanding. Often the best way to oppose a movement is to accept it in a mild form. The current heresy of America is, therefore, *mild religion*.

This is precisely the danger envisaged with such vividness in the remarkable sequence of 2 Timothy 3:1-5. The climax of evils, according to this largely-neglected passage, is not moral turpitude or even atheism, but mild and undemanding faith, which holds the form of godliness while denying the power of it.

The chief manner in which the heresy of mild religion expresses itself is in the "audience complex." It is obvious that millions in our country today believe that an adequate way to express one's faith is by attendance at what is oddly termed a "service."

The substance of the conviction is that a Christian is one who is accommodating enough to add himself to the religious audience and thus help out by occupying a seat, in order to make the religious function or performance a success. Often we are almost as much

"audience" in a religious gathering as we are at the theater or the musical performance. The major responsibility is carried by the "performers," i.e. the clergymen and the singers. The rest of us are the amateurs who are gracious enough to come and listen.

No Christian in his senses will ever minimize or deny the importance of the regular gathering of the redemptive fellowship, including the gathering on the first day of the week. Such meetings are important because they are one expression of the significant fact that a person cannot be a Christian in his aloneness. If a man is to be a follower of Christ he must, perforce, find or create a living fellowship. No one can wear Christ's yoke alone.

But it is a perversion of this fundamental insight to suppose that the demand of the Christian fellowship can be met by merely being part of an audience, watching a performance which is put on by others. That may do for some forms of paganism, but it will not suffice for Christianity!

Christians ought to assemble on the first day of the week, but they should not be allowed to suppose that such assembling is adequate. If we *meet*, and then our *meeting* has no creative after-effects in real service, then our *meeting* has been a futile gesture, having the form of religion but lacking power. It would be better if we did not speak of the assembly as a "service." It may, indeed, be "preparation for service," but that is a different matter entirely. Many have been helped in this connection by the old Quaker phrase to the effect that "the service begins when the meeting ends."

If it is harmful to the Christian cause to suppose that a Christian can perform his whole duty by Sunday attendance, it is even more harmful to suppose that he can be a real member by attending the purely social functions of the church. Some supposed members are convivial, but not worshipful. This is about as low as we can fall and still

CHURCHGOING

America's Biggest Spectator Sport

By D. ELTON TRUEBLOOD

claim to have any connection with the Christian movement.

The result is that, after a while, the church which was meant to be an aggressive evangelistic enterprise becomes a respectable society with good suppers and excellent facilities for marrying and burying as well as some cheap baby sitting.

Now the relevant point to make is that "audience Christianity" is not really succeeding, even though some "audiences" are large. Religion which is so undemanding does not reach the vital people whose participation in the Christian movement is naturally most desired. Even in these contemporary days of religious prosperity and popularity it is easy to find, in some respectable old church building, a Sunday gathering in which the women outnumber the men two-to-one, where there is not one person under twenty-one years of age, where the average age of the attenders is around sixty. We tend to hide from ourselves the real failure which such a situation represents and we are able to hide it with some success because a good many of the pews have people in them. It might be better if we were forced to face the reality of our failure.

Our only hope for new vitality, as against mere statistics, is to return to the strategy of the primitive gospel, according to which we understand the responsibility of the Christian as one of participation in a task force. A Christian, in the original sense, is an ordinary person who, in spite of his personal inadequacy, is engaged in the task of trying to extend, rather than merely perpetuate, Christ's Kingdom. He is a missionary, an evangelist, a fisher of men. The gathering of the faithful is not an end in itself, but a starting point for the penetration of the world by ordinary men and women who are committed to Christ's life and work. They may go out two by two, like the early Seventy, or one by one, but go out somehow they must!

We shall always be forced to hang our heads in shame so long as the perverse message of Communism can elicit full time commitment while the glorious gospel of Jesus Christ elicits only marginal commitment. We know how far we have fallen when a reference to "Card-carrying Communists" is normally accepted with deadly seriousness, while any reference to "card-carrying Christians" usually elicits a smile. The very idea of Christian men and women being thus in absolute earnest seems to carry with it a tinge of absurdity. But the fact that the idea is amusing is our condemnation.

It is time for us to realize that the changing of this idea is one of the most insistent of the tasks confronting those who care about a vital Christianity.

It is well known that the Communists who are devoted to their cause are a minority in any Communist country. In each case they represent a well-disciplined task force, marked by courage, by willingness to sacrifice for the cause and by endless effort. Every connection, be it political or social or religious or educational, is looked upon as a field of opportunity for persuading someone or for changing the climate of opinion. Far from being ashamed of being party members, the participants are proud of being thought worthy to earn, sign and carry cards.

What we need now is the Christian equivalent of such a hard core. This does not mean that we are merely to copy the Communists, for the disciples of Jesus Christ followed the hard core pattern long before the disciples of Karl Marx began to follow it. Indeed, nearly every great movement in Christianity arose primarily from the effectiveness of some disciplined Christian minority, usually in protest against the marginal Christianity of the majority.

THE FIRST mark of a genuine card-carrying Christian is the acceptance of a principle of priority. All modern lives tend to be over-full. If we do not do something drastic our lives soon become scenes of confusion, with too many trivial demands upon us.

The answer lies in rejecting many of the demands, resigning from several of the clubs and giving the work of Christ a real pre-eminence in our daily lives. Many of the organizations from which we must resign are far from harmful and probably serve good purposes, but they become evil when they make impossible a sense of focus in one's life and work. Much of the power in the now famous Church of the Saviour of Washington, D. C., arises from the fact that every member is a card-carrying Christian: each signs and carries a commitment card which, at one point, reads:

"I unreservedly and with abandon commit my life and destiny to Christ, promising to give Him a practical priority in all the affairs of life. I will seek first the Kingdom of God and His righteousness."

No person who signs such a statement and means it is likely to be satisfied with marginal or merely conventional Christianity. When conflicts of time arise, as they will, he has a principle by which to choose.

What is of first importance is not that a person should carry an actual card, though that may help. What is important is that the person should understand that being a Christian is a costly business. Some tasks can be done with the margin of our time and thought and energy, but Christian apostleship is not one of them. ■

BRING NEW LIFE-CHANGING IMPACT TO YOUR SUNDAY SCHOOL with appealing Scripture Press papers

Over a million pupils are reached weekly by these true-to-the-Bible take-home papers. Lives are being changed through *real-life stories* that vividly portray Christ's redeeming power in the experiences of *real people*.

These thrilling stories of changed lives are changing other lives.

A teen-ager reports . . .

"POWER led me to see how dedicated Christians may be used of God's Spirit to evangelize a whole town, and with my life fully surrendered to Him, these years as a teen-ager and the rest of my life can be used to win more souls for Christ."

—California

A teacher comments . . .

"For several years I have taught children the Word of God in an area where there is gang warfare. I now am sending POWER, MY COUNSELLOR, and PRIMARY DAYS to some of them. The mothers say the children just *w-a-i-t* for the papers, then devour them. One beloved family comes to mind. The young son takes the papers out on park benches with him, sometimes takes them to bed, also shares them but always demands their return. He knows Christ as Saviour and loves the things of God. Surely the Lord will keep this family from the 'gang life' that surrounds them."

—New York



POWER (for teens and adults)
MY COUNSELLOR (for ages 9-13)
PRIMARY DAYS (for ages 6-8)
BIBLE-TIME (for ages 4 and 5)

Price for each paper: only
25¢ for 13 weeks when you order 5 or more sets
—less than 2¢ a week per pupil.

You can have a part in bringing new life-changing impact to your Sunday School. Send for FREE samples . . . or order a trial supply.

SCRIPTURE PRESS

Wheaton, Illinois



FREE
samples

Send free samples of (titles)

Enter order for (quantity) sets of (title) _____
 Bill church Money enclosed

Name _____
Address _____
City _____ State _____
Position in church _____
Church name _____
Church address _____
No. in Sunday School _____ Dept CHP-50

How to Stop Teen Terror (Continued from page 51)

2. Remove teen criminals from circulation.

Remember the New Jersey boy who stole bicycles, snatched purses and finally killed a woman with an iron pipe? Everybody was "too understanding, too good to him," the boy's father said. He got the "revolving door" treatment from the authorities, in one door and out the other—to commit the next crime at his convenience.

How much better for this boy, and for society, had he been removed from circulation—temporarily—at his first criminal ventures and restrained, re-educated, for the life of a citizen.

In New York, both Mayor Robert Wagner and Governor Nelson Rockefeller have been working in recent months on a plan to set up "work experience" centers for youngsters who have taken the first steps toward crime. These youngsters, "on the threshold of delinquency" as the New York proposal puts it, would be placed in special work camps with two ends in view: (a) to get them out of communities which they might otherwise terrorize; (b) to find the innate good in them and direct it toward civilized goals through work training and experience.

During the Depression of the Thirties we put thousands of youths into Civilian Conservation Corps camps, where they worked and were fed and cared for. This was to meet the emergency of hunger. Today we have the emergency of crime. We need, again and for a different reason, temporary work camps for a small segment of our youth.

3. Stop excusing and protecting.

Judges become nauseated in youth crime cases, hearing every lawyer who gets a case try to beg off for some young criminal on the ground that he "lacked affection as a child." In a case in Brooklyn, N.Y., this time-worn excuse finally came full circle: a lawyer contended that the 18-year-old he was defending on a murder charge was not really responsible because, as a child, he had "*too much affection*!"

SUCH matters are of value in child guidance and psychological counseling, but it is high time we throw them out of the courtroom. Affection or no affection, the answer is not and never will be to take out such real or imagined emotional shortchanging by stabbing a stroller in the park or shooting down a storekeeper in cold blood.

We must put an end, once and for all, to the attempt to *justify* criminal aggression. It is as ridiculous as trying to justify Hitler on the ground that he, too, must have had a deprived

childhood. Even so, we had to stop him. So must we stop the kid killer.

"Recent happenings in juvenile crime shatter the illusion that soft-hearted mollycoddling is the answer," J. Edgar Hoover tells us. And to this, Federal Judge Archie O. Dawson, of the Southern District of New York, adds, "It is not only soft-hearted but soft-headed to treat young adult criminals as children when they are no longer children."

"To say that a man of 18 or 19 is not to be treated as an adult if he commits a crime is to allow our sympathy to sway our judgment," Judge Dawson contends. "If he is old enough to fight in the Army, he is certainly old enough to know right from wrong and to be accountable for his actions."

Many a newspaper editor is likewise fed up with restraints against printing the names of young criminals in the paper. "If they're old enough to rob and rape, they're old enough to have their names in the paper," one editor said to me. He felt that this kind of "protecting" was false and harmful because, as he put it, "They're going to get their names in the paper anyway,



only it's going to be for murder. If we'd run their names the first time they steal a car, they might be stopped cold, then and there."

In February, the Passaic County Grand Jury, in New Jersey, handed up a recommendation that the State Legislature "remove the barriers" to publication of the names of repeater juvenile delinquents and first-time juvenile criminals. It would have a salutrious effect, the Grand Jury felt.

J. Edgar Hoover would go further. He would fingerprint and publicly name all teen-age criminals. He knows it's war.

4. Break teen-age crime gangs.

And use the Marines, if necessary!

Shortly after World War II youngsters in New York and Chicago began to form "cellar clubs," private, hidden rendezvous where they could carry on with wine and marijuana—and worse. Some people wanted to stop them then. But the apologists and excusers won out. Kids needed their "outlets."

The cellar clubs spread to street gangs, then to block gangs and finally to neighborhood terror syndicates as bad as Al Capone ever dreamed of.

Each gang built its arsenal of zip guns, sawed-off shotguns, dynamite, knives, garrison belts with buckles filed to razor sharpness, blackjack, ice picks and occasional Lugers or U.S. 45's left over from World War II.

IN parks and neighborhood streets and playgrounds the gangs for more than a decade now have been staging pitched battles. "Rumbles" the apologists call them (a euphemism, like calling murder "mischief" or rape "delinquency"). In one season they left 30 youngsters dead on the streets of New York alone. In Prospect Park, Brooklyn, they staged a battle amid mothers strolling with their baby carriages; it was just luck that their stray bullets didn't claim any mothers or children.

In the last three years the gangs have spread to small cities. Last Thanksgiving a gang from Ypsilanti, Michigan, invaded nearby Ann Arbor and descended upon a youth dance with broken bottles. One Ann Arbor youngster suffered four gashes of the face and neck, another a punctured abdomen.

What do you do about crime gangs?

New York police a year ago tried to make a "treaty" with them. It was announced as a "truce between the gangs and the law enforcement officers," ridiculous as that sounds. And it proved ridiculous. The truce wasn't in effect six months before New York was shocked by one of the worst outbreaks of playground stabbings and murders in the entire decade.

We've paid a high price to learn the answer, but we know it now. Teen-age crime gangs must be broken up and eliminated from the American scene as we would eliminate an outbreak of smallpox or rabies. If the police can't do it, any community plagued by gangs ought to be free to call upon the State Militia or, better still, the Marines.

There could be no lesson more effective for the predatory toughs, whether of New York or Ypsilanti, than to see a squad of Marines patrolling their neighborhood—not to rough up anybody, but simply to maintain a basic American freedom: freedom from criminal aggression.

Such squads might well be called "Human Rights Squads." Their assignment: to be the living example of the right of each human being to live free from harm, to reeducate neighborhood youth on the values for which we stand (and for which we fight when necessary), to inspire borderline youngsters toward the good rather than the evil life.

An American flag in each gang neighborhood, signalizing victory over teen terror, would have a significance not unlike that on Suribachi. ■

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We would like to help you toward the successful completion of your building program. Getting started right is half the battle when it comes to the many problems facing the minister and his building committee in planning new construction or renovation. Our Church Buildings Information Kit contains valuable ideas, information and suggestions for organizing, planning and equipping today's churches and educational buildings. It is available without charge or obligation. Send for yours today.

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MAY 1960



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Please send a Church Buildings Information Kit. It is understood that there is no charge for this service, and no obligation of any kind. I am giving below the required information. Full address is necessary.

Church (full name)

Street and No.

City Zone State

BUILDING PROGRAM: (Please state which buildings related to the church are involved and whether this is new construction, renovation or both. Use separate sheet for additional information.)

.....
.....

ESTIMATED COST: \$ _____

PRESENT STATUS: (Please check one of the following):

<input type="checkbox"/> Preliminary Planning	<input type="checkbox"/> Architect Appointed
<input type="checkbox"/> Contracts Let	<input type="checkbox"/> Under Construction

Minister (name and address)

.....
.....

Building Chairman (name and address)

.....
.....

Architect (name & address)

.....
.....

Please send Kit to:

the minister, or the building committee chairman

TOWARD A POTLUCK

KIT HUNTLEY'S FOOD PAGE

From the small town to the big city potluck suppers have become a "fun" way of entertaining large crowds, of raising money, or just getting together. Here are two recipes that serve ten persons each, suitable for individual members to make up at home and bring for the church supper. To prepare them in the church kitchen, where you have larger cooking equipment, just double the amounts.

Fresh lemon juice gives a touch of spring to year-round favorites. Chicken is a hit with almost anyone and sure to be a good choice for an unpredictable group. This recipe is basically fried chicken with the addition of browned onions, cream and spices, highlighted with fresh lemon juice. The other recipe is an old classic, veal, with a new twist. Prepare the veal as you would for cutlets, but give it the continental touch of fresh lemon juice, seasonings, mushrooms and evaporated milk in a light, creamy sauce.

SOUTHERN CREAM CHICKEN CASSEROLE (for 10)

Fryers, ready to cook (3 to 3½ lbs.)	2
Flour	¾ cup
Paprika	1½ tablespoons
Salt	2 teaspoons
Pepper	¼ teaspoon
Thyme	¼ teaspoon
Dill seed	1 teaspoon
Shortening	¾ cup
Onion, chopped	1 cup
Pimiento, chopped	1 tablespoon
Light cream or evaporated milk	1 cup
Bouillon	1 cup (or 1 cube dissolved in 1 cup hot water)
Fresh lemon juice	¼ cup

Have fryers cut in serving-size pieces. Put flour, paprika, salt, pepper, thyme and dill seeds in a paper bag and shake a few pieces of chicken at a time until they are well coated with the flour mixture. Brown chicken on both sides in hot shortening. Remove and brown chopped onions lightly. Add pimiento and stir in the remainder of the seasoned flour from the chicken pieces. Stir in cream or evaporated milk, blending well. Stir in the bouillon and fresh lemon juice. Place chicken in casserole dish and pour sauce over. Cover and bake in slow oven (325° F.) 50 to 60 minutes.

VEAL CONTINENTAL

(for 10)

Veal, cut serving-size	10 pieces
Flour	½ cup
Salt	1 teaspoon
Black pepper	⅓ teaspoon
Cayenne pepper	few grains
Shortening	½ cup
Onion, finely chopped	½ cup
Meat broth or bouillon	1½ cups
Fresh lemon juice	¼ cup
Oregano	½ teaspoon
Sugar	2 teaspoons
Mushrooms, sliced	1 (4 oz.) can
Evaporated milk, undiluted	½ cup
Lemons, sliced thin	2

Pound meat well on both sides until about ¼ inch thick. Put flour, salt, pepper and cayenne in paper bag; shake veal in mixture. Melt shortening in skillet and brown veal on both sides; remove to platter. Brown onions; add broth, lemon juice, oregano and sugar and stir well. Add veal to skillet; cover tightly and simmer in sauce until veal is tender. Place veal on serving dish; add mushrooms and evaporated milk to sauce and heat. Spoon some sauce over each veal cutlet and top with a slice of lemon.

Both recipes courtesy of Sunkist Growers.

Church Pages to Work
(Continued from page 65)

3. *The size of the ads will depend, of course, on such local factors as how big your community is, what the ads are for, etc., etc.* A common error in church advertising, however, which is as common in large cities as in small towns is the error of trying to crowd too much into small space. In some parts of the country, I have noticed that churches will carry this practice to such an absurd extreme, that they even resort to confusing abbreviations simply in order to "get everything in."

In choosing the size for your ad, you will want to choose space large enough for the ad to be neat, dignified, and readable.

4. *The layout (and artwork) ought certainly to be simple.* Sometimes the church ads in city papers "don't come off" because too many elements have been introduced. The effect tends to be both untidy and confusing.

One church in Boston uses reverse printing (black background with white letters). While the ad stands out prominently on the page, like most reverse printing, the ad is difficult to read.

High-speed newspaper presses can print some 850 copies a minute of a black-and-white edition (24 pages). Since poor, rough stock is used for the printing of a newspaper, it is important for the advertiser not to use too detailed a line-cut or a half-tone photograph which is made up in an engraving finer than 65-screen. (The "screen" refers to the number of dots per linear inch.) City newspapers, however, will often give you better reproduction on your artwork than the small-town press.

"Only use artwork in a church ad," says one advertising executive, "if you honestly feel the ad will be much improved by it. Oftentimes, a church ad I've seen that has artwork loses in impact. A simpler layout would have improved the ad immeasurably."

5. *The type-faces you use should be chosen with great care for simplicity and readability.* One San Francisco paper even goes so far as to print all church ads in the same types, so that the page has a very neat, uniform appearance.

One of the first rules the advertising trainee is taught is to use no more than two or three different type-faces in a single ad. Otherwise, the effect is distracting and cheap-looking.

Using strange types is a little like dressing up an after-dinner speaker in a fancy dress costume: you run the risk of having your audience so distracted by the presentation, that the

(Continued on page 75)

**Warm... rich
as only
NATURAL
WOOD DOORS
can be**



When dividing space in worship, study or recreational areas, avoid that "commercial look." Select PELLA WOOD FOLDING DOORS in any of these 6 genuine wood veneers:

OAK • BIRCH • ASH • PHILIPPINE MAHOGANY • PINE • AMERICAN WALNUT

PELLA DOORS can be readily installed by the "do-it-yourself" members of your church. Available for openings of any width and heights up to 12'1". Send today for FREE booklet containing PELLA DOOR ideas for church interiors.



.....THIS COUPON ANSWERED WITHIN 24 HOURS.....

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Send me your helpful booklet showing many ways to use PELLA WOOD FOLDING DOORS.

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Among CUT-OUT
KITS Available:

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- Bible Markers • Choir Hats
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- Clergy Surplices • Sacramental Linen • Altar Covers
- Superfrontals • Full Frontals
- Pulpit and Lectern Scarfs
- Eucharistic Vestments

Easy-to-Follow Instructions for Your Volunteer Workers
Women workers enjoy making handsome vestments from CUTHBERTSON CUT-OUT KITS. Everything is in one package—including custom-quality fabrics perfectly centered, marked, ready to cut. Wide selection of silk appliques.



Write Now for Catalog complete with prices and order forms including Altar Guild Supplies and By-the-Yard Fabrics.



J. THEODORE CUTHBERTSON, INC.

Philadelphia 3, Pa.

2013 Sansom Street

Gentlemen:

Please send me your FREE Catalog on CUT-OUT KITS.

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ADDRESS _____

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STATE _____

CHURCH NAME _____

DENOMINATION _____

ZONE _____

PC-40

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Written about and edited for the younger generation . . . packed with stories and pictures about people, places and things that mean the most to Juniors. Action-packed color pages . . . news of world-wide pen pals in the Junior Life Club . . . suggestions for easy-to-do hobbies and a Fun Page of jokes, quizzes and puzzles. Sixteen colorful pages. Only 35c per pupil per quarter.

Use Standard story papers
in every class

Send for your FREE samples today!

STANDARD PUBLISHING, Cincinnati 31, Ohio

Please send samples of:

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CNH-560

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Reverent Beauty,
always in good
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RAISE MONEY For Your Group

WITH KEEPSAKE PLATES

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PERMANENTLY
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ASK ABOUT OUR SPECIAL
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SEND FOR FREE KIT
that shows you how simple it is!

WORLD WIDE ART STUDIOS

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• May 1

Foundations of the Christian Home

MATTHEW 5:8, 27-37; LUKE 9:61, 62

Pure and clean are two translations of the same Greek word in the New Testament. Pure is used sixteen times and clean ten times. The translators selected the word that seemed to make sense in each passage. A pure heart is a clean heart when mind, will and emotions are cleansed of lustful passions. Love is the tie that binds only when love is pure.

In the Sermon on the Mount, Jesus is demanding righteousness that exceeds the righteousness of the Pharisees. Not all Pharisees were hypocrites, but their legalism tempted many of them to define righteousness as keeping the letter of the Mosaic laws. They laid great emphasis on cleanness and prescribed washing of hands before meals and on other occasions. Jesus called them "whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness." They washed the "outside of the cup and of the plate" but left the inside dirty. (Matthew 23:25-28 RSV)

Purity for the Christian is rooted in the heart. Pure acts result from pure thoughts. Jesus taught in concrete terms. Impure minds lead to adultery, indeed the law of love is broken when lust dirties the mind. Falsehoods begin in the heart. Lies from the lips are not made true by swearing. The source of pure living and love-ruled homes is Christ, so fully occupying the heart that impurity is crowded out. Paul said: "For to me to live is Christ."



The Lesson Background

By Amos John Traver

• May 8

Working for Peace

MATTHEW 5:9, 21, 22, 38-48

Shalom is the Hebrew word for peace. If you were in the Holy Land you would not be greeted by "Good morning," or "How are you?" but by "Shalom." Many times Jesus used this greeting. In the Sermon on the Mount Jesus defines the peace He gives. It is not mere absence of contention and conflict. It is not an armistice, leaving hatred and envy, and a desire for vengeance within man's hearts. It is built on forgiveness as complete as God's forgiving love, revealed in Jesus Christ.

To be worthy to be called sons of God, this Godlike forgiveness must possess our hearts. The hand lifted in murderous purpose is secondary, the angry heart that the hand expresses is primary. Jesus was supremely the peacemaker. He makes peace between the sinner and his God by His forgiveness. Our souls at peace, we are called to be peacemakers in our homes, our communities and our world. Hate, the urge to get even with those who have wronged us, anger—these cannot dwell in the heart where Christ is enshrined.

The futility of war is written all over the pages of history. The most it can win is time for justice to be established and forgiveness to work in men's hearts. Force may compel obedience to law and order, but it creates resentments that sooner or later break out into rebellion and new wars.

"Vengeance is mine" is God's assertion of lordship. We can forgive our enemies only when we have faith to believe that we are God's sons set apart to make His peace work in His world.

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.

CHRISTIAN HERALD

● May 15

A Christian Influences Society

MATTHEW 5:10-16; 13:31-35

Salt, light, life—Jesus uses these essentials to illustrate our mission. Salt preserves, purifies, gives taste to our food. Light makes sight possible, shows the way before us, brings health and uplift of spirit. Life demonstrates its mighty power in the seed, essential to our very being, source of growth, tested by its fruits.

Jesus offered a new Gospel to the world. He put new purpose into living. Religions have centered their worship in fear of the gods. A Moslem makes his pilgrimage to Mecca to insure his own salvation. He does not return to his village with new concern for his neighbor's needs. Christianity is not a dead-end street; it is an avenue of service. We are saved to serve. We are called to be salt, light and life in our homes, our community and our world. With our call comes the assurance that God will make us over, enlighten and enable us to be the means through which He will heal and help and save.

The world will not always welcome our service. It is still a wicked world. The righteous will still suffer persecution. Note that such persecution is not in spite of our righteousness. It is because of our righteousness. Salt on an open wound stings. The world resents the sting of truth. The world lacks patience to see whether prophecy will come true. So it slays the prophet in protest against his warnings of doom. We must be true to our light no matter what the cost.

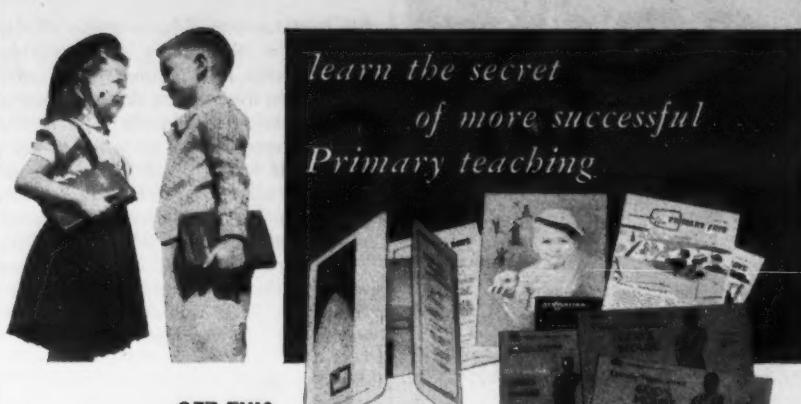
● May 22

Sincerity in Religious Practice

MATTHEW 6:1-13; I SAMUEL 16:7

Christians need to realize and practice the presence of Christ. Do we believe His promise, "Lo, I am with you alway"? If we do, we know that He cannot be deceived by any pretense of piety. Some reporter described the prayer of an eminent divine as "the most eloquent prayer ever delivered to a Boston audience." This is the temptation of public prayer. We do want to speak for those with whom we worship. But we may forget that we speak to God. So in our daily lives. When we are insincere we may fool our neighbors, even our closest friends. There is one Friend we will not deceive. To live as though He is not present is to live a practical atheism.

There may be more legend than truth in finding the origin of the word *sincere* in two Latin words meaning "without wax." But it is a meaningful thought. The sculptor working on a block of marble was careless. He chipped away too much and to correct



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Many Primaries are spiritually ready to accept Christ as Saviour. Don't miss your golden opportunity to encourage all-important early life-decisions while hearts are tender toward the Lord. Thousands of teachers have found Scripture Press Primary lessons give them the special guidance they need to win greater spiritual response in young lives.

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SCRIPTURE PRESS

Wheaton, Illinois

SCRIPTURE PRESS

Scripture Press Primary lessons are based on sound Christian Education principles. Noted youth educator, Dr. Lois M. LeBar, Professor of Christian Education, Wheaton College, says: "Individuals differ greatly in spiritual discernment. Some are ready for regeneration very young; others are slower to respond. It is easy to detect individuals who are being drawn to Christ. Our responsibility is to lift up the crucified and risen Saviour, and to kneel with new followers at the foot of the cross."

Scripture Press Primary lessons make the Bible message of salvation clear and plain, encourage early decision for Christ—as soon as hearts are truly ready.

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Church address _____
No. in Sunday School _____ Dept. CHA-50

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Two types of pupils' manuals enable you to adjust lessons to the individual's level of development

"Timmy" manuals for younger Primaries, "Tommy" manuals for older ones—and how pupils love them! The same lessons in both, but a big difference in reading and expressional activities. Happy things-to-do focus on the Bible lesson, then show what a Bible truth can mean in the child's life.

Attractive "take-home" paper, Primary Days, gives important weekday reminders of the central truth of the lesson

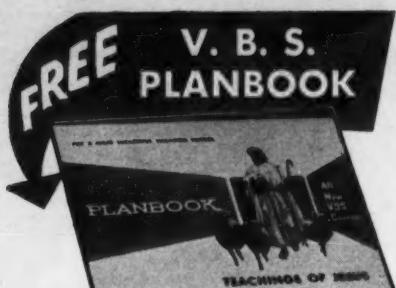
With this appealing weekly paper, pupils "take the lesson home." Inspiring Bible stories, stories of children today, beautiful pictures in vivid colors—everything helps the child remember God's truth during the week.

Monthly letters to parents make them active members of your Bible-teaching team . . . in the home

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FREE PLANBOOK fully describes material, methods for conducting inspirational VBS. Illustrates exclusive new Redi-cut pupils' books.

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REGULAR LIST OF
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DEPT. 268 • SCRANTON 2, PA.

his mistake would have to do all his work over. So, taking some marble dust and wax, mixing them into a paste, he filled in the fault so skillfully that it looked like solid marble. The statue was delivered and set up in the owner's garden. It was a beautiful statue, admired by all, until the heat of the sun melted the wax and revealed the deceit of the artist. Anyone who did not try to seem something that he was not, was called sincere. Insincerity may win temporary goals but in the end it will not stand the weather.

• May 29

Rich Toward God

MATTHEW 6:19-21, 24-34

Over and over again Jesus insists on the central place in our lives. He offers no compromise. Nothing, no one, is to be as important as He is in every hour of every day. If He were less than God, His demands would be the most blatant arrogance. He claims the same divine worship as the God of Israel demanded in the first commandment proclaimed at Mount Sinai. Playing at being half-Christian will not do.

Mammon means riches and in Bible times this included much more than

money. Flocks, herds, lands, servants, property—these represented material success. They gave the comforts of this life, position and influence, power to exert over the lives of others. Milton capitalized Mammon and gave this name to the demon of cupidity. Mammon is the symbol of worldly ambition. It sets its sights on this present world, as though there were no God, no eternal life. It accepts moral codes of conduct, not because they interpret God's will, but because they seem to be practical ways of getting along in society. It breaks them when they seem to stand in the way of its covetous purposes.

Jesus had more to say about the love of riches than about any other practical problem. He saw in the Pharisees what riches could do to men's souls. Some pastors have been accused of "preaching money all the time." The same critics might well accuse Jesus of the same fault. Proportionate giving, tithing, some regular setting aside of money for realizing Christ's purposes, is the best way to overcome the temptation to love money and what it will buy. All we are is Christ's for we are bought with a price.

Our response in love and gratitude should be cheerful and generous. ■

'Druther Be Mad (Continued from page 31)

frankly, was about as inconvenient as "trying to get around on one leg."

"Wouldn't it be better then," asked the questioner, an old farmer who was one of the few men on speaking terms with both brothers, "for you two to make amends and each live comfortably?"

"Nope," came the curt reply.
"Druther be mad."

As the years passed, I forgot completely about the crotchety old pair until one day my seven-year-old daughter, Susan, experienced a minor crisis over a glass of spilled chocolate milk.

I came upon her unexpectedly in the kitchen as she was mopping up the mess with a good linen towel, and immediately bawled her out. Her face fell and her lower lip began to tremble. Without a word she ran up to her room.

A minute later, when her older sister arrived with paper towels in hand, I learned that it had not been Susan's fault at all—but the baby's.

I skipped upstairs to apologize. "Daddy's sorry," I comforted her. "It was a mistake. Come on down now and let's all be friends."

"No," she wailed through her sobs, "I'd rather be *mad*."

Although a sudden recollection of

the two Ward Brothers came to mind the instant Susan made her piqued reply, I did not mention it. The example was a bit too drastic to hold up to a seven-year-old child. Yet, long after Susan had got over her mood and forgotten the chocolate, the phrase 'druther be mad' kept haunting me. Then I began to realize why.

Susan had not been the only person in our household susceptible to this sour malady of "cutting off your nose to spite your face." Only the day before, I myself had been afflicted with "the druthers." I had gone to a local haberdashery where I always purchased my shirts and found that the familiar clerk who always waited on me was replaced by an inexperienced young man.

"Size 15, 34 sleeve," I demanded crisply. "Button-down collar."

He found the button-downs all right, and one with a 15 collar, but the sleeve length was 32. "No, no. I have to have 34," I said impatiently.

On the second try, he came up with the right sleeve length and style, but the collar was 14½. As he turned back to the wall of drawers for a third time, I could plainly see that he was groping in the wrong section.

"Oh, never mind," I blurted out, testily. "You probably haven't got the right kind. I'll try another store."

The druthers again! Only I had not recognized the fact as I stalked toward the door. Later, when I gripped to a

friend about the slipshod service in what had previously been an excellent shop, he told me the reason. The owner was seriously ill, and his relatives had been filling in for him during their spare time.

That's the way with the druthers. You usually end up in remorse for having caused the other fellow unnecessary hurt or embarrassment. Of course I know the experts (whoever they are) always seem to be recommending that a person blow his top once in awhile to let off steam when becoming angry. But there is a whale of a difference, I now see, between blowing off steam and simply letting the brain simmer in a bath of self-pity or righteous indignation.

I do not remember exactly how the term "druthers" became a household word in our family, or how long we were susceptible to them before we hit upon a "system" to banish them effectively from the Barton establishment. But I recall it was on a Sunday. And again, Susan was the prima donna in the drama. She was putting on a big sulk and refusing to get dressed for Sunday school because her older sister had inadvertently used her toothbrush by mistake.

When my wife went in to see what the delay was about, she could not refrain from laughing at the face Susan was making—lips turned down like a sad clown's, nose out of joint, eyes in a grimace as though she were trying to cry, but could not. The laughter, of course, made Susan put on an even more exaggerated expression. So my wife snatched a mirror from the dresser and held it up in front of Susan's face. By this time we were all in the room watching.

A look of surprise, almost of shock came over Susan's face. She struggled to maintain her pique. Then she too

broke down and began to giggle.

From that day on, we all agreed to hold up an imaginary mirror to ourselves whenever we felt an attack of the druthers coming on. The idea worked.

I thought of that day I had gone to buy a shirt, and what I would have saved in time (it had taken me 20 minutes to go to another store) and money (the shirts were at least \$1 more than at my old store) and regret (my self-censure at learning about the store owner's misfortune) if I had held an imagined mirror up to myself as I stood there looking daggers at the inexperienced clerk. And all of us most certainly would have avoided numerous unnecessary "crises" on the home front if we had paused for moments of *visual*, as well as mental reflection before letting some insignificant act fracture our pride.

The mirror idea is just a *device*. It works for the Bartons—it might work for you. There are other devices that seem to work, too. A friend told me that he accomplishes the same end by repeating a quote from Shakespeare three times: "How poor are they that have not patience!" And I now recall one of my teachers who used to avoid throwing impulsive and unkind jibes at mentally ill-equipped students by turning to the blackboard and carefully wiping away chalk smudges before giving out with opinions.

Of course, you can always just plain count to ten. Some folks have been doing this successfully for years. It isn't so much *what* you do as how you trip off some kind of automatic relay switch that delays you long enough so you never desire to build up a "wall" like the Ward brothers. So you never reach the point where you spite yourself, as well as the other fellow, by saying (or thinking) 'druther be mad.'

Church Pages to Work (Continued from page 71)

message itself fails to get across!

6. *The position* of your ad will be determined by the paper itself, but you may be sure the position of your ad on a page can markedly affect the readership your ad gets. It is not a bad idea to encourage your local editor to give you a break! One San Francisco paper placed a cartoon in the middle of the church notices. The cartoon was placed there by mistake, but the churches would have been justified in complaining.

7. *The cost* of newspaper ads is nominal compared to other promotional expenditures the average parish may be called upon to make during any calendar year, and—dramatized in

terms of the people ads can reach—your advertising committee should make an appeal to the parish leaders for adequate support of an advertising campaign effort, if ads are to be attempted at all.

It is interesting to see churches beginning to try advertising for evangelistic purposes. After all, actually advertising and evangelism have much in common, for both are aimed at persuading people to do something. When our Lord sent all Christians out into the world with the Gospel, don't you suppose He intended us to use all the best means available to reach out to people where they are and not wait for them to come to us?

Our newspapers offer us one of the many ways in which we twentieth century Christians can try to reach out to others for Christ and His Church. ■

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Price of the book is \$1.00. (Add 10¢ if paid by check.) If not HIGHLY PLEASED, return it in ten days for prompt refund. Use coupon, or wrap a dollar bill in sheet of paper on which please PRINT your name and address and mail in nearest mail box to address below. No C.O.D.'s because of time involved.

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Let me tell you about this method—and explain why I’m willing to let you try it for the whole fishing season without risking a single penny of your money. There is no charge for this information—now or any other time. But I guarantee that the facts I send you will get you started toward the greatest bass fishing you have ever known. Send me your name today—letter or postcard. You’ve got a real fishing thrill ahead of you. Eric E. Fare, Highland Park 34, Illinois.

how to use AUDIO-VISUAL AIDS in your church

By WILLIAM S. HOCKMAN

Picking A Projector

WHILE IT IS IMPOSSIBLE to tell you here which make of filmstrip projector to purchase, I can tell you what to look for in a projector. Better still, I will tell you what the teachers of our church school like in a projector.

First, they want a projector that is easy to thread, that is, one where the filmstrip is slipped into the channel and then caught by the sprockets that will take it through. They do not like a projector where these two actions occur simultaneously.

Second, they like a projector that elevates easily. They do not like one where the legs pop out when unlocked and that remain “put” when locked, as it tips too easily. This happens because the front legs are too close together and the center of gravity of the machine changes when the lenses are elevated.

Third, our teachers like the projector that frames easily due to a separate lever for this purpose, because it turns with ease and is a one-motion operation. Our church now has four projectors in use and the leaders select the one of their preference when they sign up for the film.

Fourth, our small new projector which operates as “cool as a cucumber” is preferred over one that grows hot when used. We have one that leaks light by which the scripts are read, and the teachers wonder why the others do not have some sort of a “window” to give light.

Motion Picture On Wills

HAVE YOU EVER made your will? After your family, does your will provide for your church and for church-related institutions?

These are the principal questions which the motion picture, *Treasures In Heaven* asks its audience. The film presents these questions in a highly interesting and dramatic manner which will hold the attention of an audience to the end.

A young couple come to Lawyer Watson on routine business. Knowing the young couple well, the lawyer eas-

ually suggests that they ought to make their will, to which they make the typical reply: “What’s the hurry? We don’t have much to will, and we’ll do that later on.”

But the lawyer astounds them by revealing what has happened to several of his clients who had held the same ideas. His revelations present the making of a will in a new light, and the young people decide not to postpone any longer.

To obtain a true reaction to this film, I invited three attorneys, a businessman, a retired diplomat who is a church elder, a housewife and a fellow minister to review it with me.

Thinking that the lawyers might be critical, I explained that this film was made by certain co-operating churches through the National Council of Churches, to encourage people to make their wills, and to remember their churches and church-related institutions in them.

The remarks of the older attorney experienced in drawing up wills, were interesting: “Thank goodness the film makers did not undertake to practice law!” he exclaimed. “I felt sure that somewhere in the film they would give legal advice, but they didn’t.” He later proposed to show the film to the local bar association, saying that its members needed to see and appreciate the emphasis which this film places upon the need for everyone to make a will.

The businessman thought that the members of the Service Clubs should see the film. The minister believed that his people ought to be confronted with this phase of Christian stewardship. The diplomat-elder said that the technical polish of the film was much greater than he had expected, and he liked the way the film set forth its message.

Jointly produced under the auspices of the National Council of Churches, this 29-minute film is available to most churches through their denominational stewardship and promotion offices. Try these sources first, then write to the Department of Stewardship and Promotion (NCC), 475 Riverside Drive, N. Y. 27, N. Y. Rental announced, \$9. ■

College Freshmen
(Continued from page 61)

tention was given to this matter in the communicants' classes in which they were enrolled; and whether these students, at the time they took their membership vows, really believed the things they professed to believe. In the former case, pastors, Sunday-school teachers, and parents had better take a long look at their Christian education programs. In the latter, all concerned had better consider carefully whether young people should be encouraged to enter the membership covenant until they know what they are doing. Is it possible that the combination of these two circumstances—inadequate preparation and spiritual immaturity at the time of initiation—explains the widespread apathy on the part of "fringe" Christians who pad the churches' membership rolls?

But if the young people seemed at a loss to define in religious terms the purpose and direction of their lives, they nevertheless came up with a variety of ideas concerning the goals toward which they are striving.

Perhaps the most noteworthy characteristic of many of the philosophies is utter selfishness. One girl wrote, "I believe that the ultimate goal of life is happiness." Another said, "Throughout my life my supreme goal has been to be happy."

And these: "My philosophy or main purpose in life is to find true happiness as I believe in it." "I think that the most important thing in life is to be happy and really live." "I want to get the most out of life as I can . . ."

Furthermore, a number of flagrant heresies, ranging from transmigration to universalism, appeared in the essays. A Baptist stated:

I feel that my soul was present on this earth before and will be again, after I have been bodily gone. . . . For those who have sinned throughout their lives, it is my belief that they do not go to Hell. . . . I definitely believe in no such place as Hell, but that every individual goes to the similar Heavenly place.

This rejection of hell as an outmoded concept was echoed by a Presbyterian:

My philosophy of life is one of great uncertainty. I believe everyone's religion is something to be honored, no matter what it is. . . . I believe there to be a hell, but only a self-created hell.

And from an Episcopalian:

I believe that for me, a rigid set of beliefs would be confining and suffocating. . . . I do not feel that Christianity is the only true religion. In my opinion, any religion that recognizes the existence of a God and that reveres him after the approved manner of its culture is as ac-

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ceptable as any other. I feel that no religious group should imagine itself so divinely correct as to impose its beliefs or manner of worship on another culture or group. . . . I do not profess to know the purpose of the universe or of human life. Perhaps the whole universe is an immense toy for a God who is still in his infancy.

Yet, the young lady who wrote this paragraph took confirmation vows, confessing her faith in Jesus Christ as "the Way, the Truth, and the Life."

On a more encouraging note, many of the freshmen, handicapped by lack of intelligent and sympathetic guidance in spiritual matters during their earlier years, appear to be earnestly seeking. A 6'4" basketball player, member of a Lutheran church, wrote:

I never thought much about my philosophy of life before. It's hard to explain. I want to go to heaven but yet I still find myself doing things that I know I shouldn't. It seems as though I'm out for all the fun I can get while I'm on the earth! . . . I can only hope and pray that I can get past St. Peter and make it to heaven. My philosophy may seem silly and immature, but I wrote down my feelings.

A girl classmate wrote:

I am a born Methodist and had calmly accepted, without questions or doubts, everything I had been told concerning religion. . . . Now I am confused and in the middle wondering which way to turn. I believe I shall never be able to live at peace with myself until I have found my church home and peace with God.

A Presbyterian coed confided:

I'm in college partly from indecision as to what path to follow and also to please my parents. . . . My mind is full of doubts, but not disbelief. . . . I want help. I want God. I believe that God wants me.

Others expressed serious doubts. From one paper:

The sudden death of a loved one or the loss of health makes me stop and ponder. Why does God let such seemingly heartless things happen? Has He no love left in His heart for me?

And from another:

How can it be possible for one man (God) to watch over so many millions of people? Does it really help to pray? How can God hear and answer everyone's prayers?

To this point, quotations have been presented only from papers written by students who seem to be foundering, or at best floundering, in a sea of religious doubt and confusion. In the interest of perspective, here are excerpts from a few of the "Group A" papers:

When I accepted Jesus as my personal Saviour, I found that a lot of my doubts were beginning to fade away. I realized that my life had a real purpose.

Christ is my Saviour and I try to follow His teachings but often I slip. The way of the crowd is so easy, especially lately. Yet I know God is there and He will help me when I ask Him. . . . I believe in having fun and enjoy living. God wants this for His children. Just before my parents said good-by, my father said, "Remember you are representing a King and you are His child." This is very true and in my college life I hope I will always remember it.

How many parents speak similar parting words of spiritual counsel when they leave son or daughter at a college dormitory for the first time?

I believe that God created the earth. . . . I believe the reason He created human life was for us to have fellowship with Him. Since God's purpose is to have fellowship with Him, I endeavor to have communion with Him and live my life for Him. I believe that God sent His only Son, Jesus Christ, to suffer and die for our sins, so that we may have eternal life. Because Jesus Christ made such a sacrifice for me, I try to become more like Him. I feel it is my duty to be an ambassador for my Lord. . . .

BUT testimonies to a warm devotional faith in God, eventuating in earnest dedication of life to the service of Christ and others, are rare indeed among these freshman papers.

Perhaps you are thinking that Westminster College students must be of an inferior breed. May I hasten to reply that the contrary is true. Our students come from excellent backgrounds, economically and socially speaking. The majority were graduated from the upper two-fifths of their high school classes. And, as has been pointed out, most of them have been reared amid the influences of church and Sunday school. In view of these facts, it would appear that the condition of Biblical illiteracy and spiritual confusion prevailing among my 100 freshmen is fairly typical of the current crop of college and university students.

Failures of home and church to communicate and to motivate are only two of the factors responsible for the lack of direction, purpose and mission on the part of today's young people. These are only the most immediate and obvious symptoms of a culture which has relegated religion to a secondary role instead of assigning it the rightful place of primacy in thought and life.

The Christian community needs to be alerted to the real danger that, should the secular trend continue, future generations of Americans may be even less competent to deal with life's basic questions, with devastating results for themselves and for the nation and world. Along with our crash program of secular, scientific education, is it not high time for a crash program in Christianity? ■

Christian Science (Continued from page 30)

viction, of Christian Science is that God is wholly good and sends only good to His children. Man himself, in his true nature as the image and likeness of God, is understood to be wholly spiritual and wholly good. The sinful, sick, materially-minded mortal who seems so far removed from God is thus seen to be a distorted image or false conception of man as he really is. In John 8, Jesus describes the devil as a liar and the father of lies, and Christian Science understands all evil to be a lie about that which is good. The ignorant dupe of a lie accepts it until he learns the truth about it, and then he is freed. As Jesus declares in the same chapter of John, "Ye shall know the truth, and the truth shall make you free."

In other words, the Saviour's mission, as Christian Science understands it, was to awaken humanity from the false dream of mortality to "the glorious liberty of the children of God" (Romans 8:21). Because he saw evil as an illegitimate lie, Christian Science teaches, he was able to detach it from men and thus to free them from the bondage of sin, sickness and death. He knew that God is light and in Him is no darkness at all; and before his radiant understanding of that fact evil fled, as darkness must always flee before the light and as a lie must always give way before demonstrated truth.

People sometimes think that Christian Science is "abstract," but to its followers it is no more abstract than Jesus' healing of the withered hand. The Word was made flesh in his life, and we believe that it is again made flesh when it is proved in practical experience today. When one receives the Christ, Truth, into one's heart and understanding, it does not remain inactive. Truth inevitably works, as it worked for Jesus, in the proportion that it is understood and obeyed; but it works by showing man what already is true, thus banishing the evil distortions of material sense which hide the perfection of true being.

Science and Health explains the process in this way: (p. 476): "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you,' that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."

It is right here that the most frequent misunderstanding of Christian Science occurs. How, one may ask, can a sinful man be called "holy"? The answer is that he can't. He must turn from sin to find his sinless spiritual selfhood. He must prove sin to be no part of his real identity as the child of God, and he does this by recognizing that God never attached it to him as a horrible reality to be struggled against in vain. At this very point the compassionate Christ, Truth, saves him from sin by uncovering it as a satanic lie against the perfection of God's creation. Thus God's forgiveness of sin is demonstrated in His destruction of sin, and the Master is able to say to the adulterous woman, with the authority of his God-given understanding of man's true sinless nature, "Neither do I condemn thee: go, and sin no more" (John 8:11).

CHRISTIAN Scientists believe that in this distinction between man's true nature as the son of God and the false nature which material sense attaches to him is to be found the explanation of two apparently contradictory verses in the First Epistle of John. On the one hand John writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Certainly this is true of mortal man, blundering through the distorted world of the senses. On the other hand John writes, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Here is man's true spiritual status as revealed by Christ Jesus, and it is the Christian Scientist's endeavor to rise to this God-given status. In Paul's words, his aim is to put off the "old man" and to put on "the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

Many good people are puzzled when the Christian Scientist refers to both sin and sickness as "unreal," because they do not understand the deep metaphysical meaning he gives to this word. Certainly the Christian Scientist realizes that the ills and evils which beset mankind are very real—often terribly real—to the entrenched material sense of existence from which we all need to be rescued. They cannot be ignored, for they bring continued discord and defeat into experience until they are destroyed at the root—and they seem to be rooted very deep indeed in the mortal sense of things. But they can be uprooted by the clear, consistent, inspired recognition that God never sent them and that they have no place in His kingdom—in the consciousness of reality which He bestows.

Let us take a simple analogy. A student working out a mathematical prob-

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lem could not afford to ignore the miscalculations that were giving him a wrong answer. He would need to recognize them and bring to bear on them the relevant mathematical principle that would correct them and eliminate the resulting errors. He would not get very far if he regarded the miscalculations as inevitable, as somehow a part of the structure of reality, or as derived from the same principle that corrects them. Obviously the errors have no "reality" to the principle, nor to the student in the degree that he understands and is obedient to the principle. They have no permanent, legitimate, inevitable, or inherent place in his thinking.

So Christian Scientists turn to God as the divine Principle of perfection, the loving Father-Mother of the universe who, in the words of the first chapter of Genesis, "saw every thing that He had made, and, behold, it was very good." Humbly they pray to eliminate from their thinking all that denies His power and perfection. They are willing to accept as real only that which comes direct from God. If Jesus was able to heal with a word a man "full of leprosy," then they are sure that leprosy or any other physical or moral evil cannot have the same reality and authority as the Saviour's understanding of man's spiritual wholeness, which wiped out the delusive material evidence in an instant.

Matter itself is understood in Christian Science to be only a false mode of consciousness, a misconception of spiritual reality. The physical senses see all things materially whereas Christian Science teaches that they are basically mental. This means that healing, regeneration and freedom from every form of enslavement and limitation begin in thought. The human mind, however, is powerless to save itself; it is only through turning to God, the divine Mind, that false human beliefs give way to divine realities.

Mrs. Eddy writes in *Science and Health* (p. 494): "Divine Love always has met and always will meet every human need." Prayer, as Christian Scientists understand it, is not merely a matter of petition but of recognition and acknowledgement—a joyful surrender to God's will, with the deep assurance that it is "very good." In the Gethsemanes of experience we may need to struggle long to break through the darkness of fear and despair, to gain the heights of holiness. Yet the example of Jesus shows us that beyond the crucifixion lies the resurrection. Ignorant mortals willed that he should die, but God willed that he should demonstrate immortal life. God's will is always good. He sets before us life, not death; victory, not defeat. This is the faith of Christian Science. ■

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